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**LETTER UPON QUAKERISM.**



# LETTER UPON QUAKERISM;

OR,

## TRUTH AND ERROR



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"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH VIII. 20.

"By grace are ye saved:—it is the GIFT of God."—EPHESIANS II. 8.

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## PREFACE.

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THE following Letter requires an explanatory Preface. The Rev. E. Nangle, of Achill, reviewed in his "Herald" a recent work upon Quakerism, entitled "My Life;" by Mrs. Greer. In doing so, he made some comments upon the omission of Bible-reading at the public worship of "Friends," and also upon Female ministry. These comments provoked a reply from "The British Friend," a Quaker periodical, published in Glasgow. This reply Mr. Nangle copied into his paper, with further remarks of his own, which he called upon the Glasgow paper, with equal courtesy toward

him, to republish. It remained silent, merely giving a laudatory notice of a good lady belonging to the Established Church, a Mrs. Steevns, who frequently gave religious lectures in public assemblies. Mr. Nangle, of course, regarded this as very short of a fair reply.

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## ADVERTISEMENT.

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THE reader will perceive that this pamphlet is dated "March." It was then prepared for the press, and quickly after did there appear full confirmation of its need, and of its statements in the following, taken from the "British Friend," of April, 1854, written by a correspondent. (X. his signature.)

"Why admonitions to guard against Unitarianism? we need rather to be reminded of the danger of falling into Evangelicalism; for out of this our forefathers were gathered, but into this we are in danger of falling. Few leave us to join the Unitarians, whilst many go over to the Evangelicals. [How happy such admission!] We need a recurrence to first principles, from whence we are retrograding; we should then see more clearly the broad line of demarcation between our own principles, and those of most other religious professors; and although to some the disparity may not appear to be much, in reality it is great. It is all the difference between substance and form—the spirit and the letter;

the faith that overcomes the world, and the faith that is overcome by the world : the one is a religion reduced to practice ; the other, religion reduced to propositions."

The public will judge whether this self-praise does not require reversal ; and it will criticise the judgment that looks for good fruit from a tree *confessedly* not Evangelical.

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## LETTER UPON QUAKERISM.

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MY DEAR FRIEND,

INTERESTED with you in any discussion regarding Quakerism, I have read Mr. Nangle's strictures upon some of its tenets. He asks in kindest terms, for a fair, open, Scriptural discussion. Yet he asks in vain. Messrs. Cullen and Co. might as safely engage in such with the expectation of convincing him of their soundness in the faith—with the hope of their escaping unscathed in the estimation of the Christian public—or with any probability of retaining their people unweakened in confidence of right, and undiminished in number, as the Society of Friends. "One-sided advocacy" (of which Mr. Nangle complains), or silence, is all that he need expect. The granting of that which

he asks, would, on its part, be suicidal. Quakerism, notwithstanding its high assumptions, and the general favour granted to its supporters, cannot bear Scriptural scrutiny. The Bible doctrine of man's absolute ruin by the fall of our first parents, and, that in the counsels of the Eternal was an infinite remedy provided in the great sacrifice for sin—that *full* propitiation which permits nothing of ours to be added to it, yet gives the ransomed sinner to walk in conscious safety with his God, the Holy Spirit filling his heart with gratitude, and giving him to bring forth its fruits to the glory of that Triune Love Infinite whose is the wondrous plan—these truths apprehended by the understanding, and embraced by the affections, cast to the ground as Dagon before the Ark, either Romanism or Quakerism. Full and free salvation by the blood of Jesus, is a lever, which well-applied, will alike uphurl either system. Luther's weapon with Popery cannot be wielded in vain. Justification by faith, clouded by Popish figments, is alike put out of view by Quakerism. Embue a soul with the love of Jesus, as the Lamb that hath died in its stead, imagine it luxuriating in the sweetness

of that Saviour's love, full of joyful reliance upon the everlasting promises, and that soul is no longer a Quaker. Misapprehension of the truth, the raising of an *ignis fatuus* to its place, and consequent groping in twilight, is descriptive of Quakerism. Love to the souls involved in it has long required an exposure of its falsity. Mrs. Greer tells many foolish stories which had perhaps better been left untold; yet are her pictures but too true. And yet, had her book, while delineating what was wrong, Scripturally and lovingly reasoned upon each error, constituting an equal exposure in one point of view, it would have greatly failed in another. It would, in comparison with the circulation of "My Life," have fallen from the press unread. The success of her work has placed before the world what it knew not. An opportune occasion has hence arisen for the friends of truth to contrast it with a form of error which has been looked upon with too much indulgence.

Quakerism, at its rise, was often tried by Scripture. To all arguments urged against it, were its own views reiterated, and this it deemed conclusive. Its replies to objectors



were printed and reprinted. They yet live, handed down as precious heir-looms, ever gaining in reverential love and regard, from generation to generation. The early Friends believed themselves called upon, not only to become separate, but to testify against all existing religious institutions. In those days they were completely antagonistic to the Church of England, and but for the modifications which two centuries have produced, Friends would still appear so. In their own construction of a Church, they had no appreciation of the wisdom of our Reformers, who, in throwing off Rome's additions, demolished not the structure raised in apostolic times. Friends thought that a righteous rejection of Rome's fancies would result in an abnegation of all ceremonial. Thus they loudly denounced as Babylonish, notwithstanding that Scripture and Scripture-taught men spake otherwise, all our Church rites. The public service of God, in *appointed* prayers—reading, praise, avowal of belief, the Sacraments, sermons, and a body of men orderly set apart for teaching, were alike wholly condemned. As Friends have no creed, meaning by this term an authorized formulary of

general acceptation, we can only gather their belief from their published works ; and as these, accumulating through the course of two centuries, are very numerous, most of them fairly chargeable with more or less vagueness of expression, the search to discover their real import is not unlike in difficulty the study of the patriotic folios. As in these can be found either the equivalent of Protestant truth, or of undeniable Popery—the last preponderating—so in those may be discovered an occasional sound expression, but their prevailingness is a mysticism which conveys not the Gospel, or is repugnant to it.

To commence with that which hath prefaced all our blessings ; the foundation upon which is based our joy and confidence—assurance of faith unto the end, and glory for ever, which prophets and apostles alike unfold, uniformly pervading all the Scripture history and doctrine, the past and the prophetic course of the children of Abraham, and the convictions of our renewed hearts, alike confirming us in its truth ; the sovereignty of God ; the electing love of the Eternal, hath been, *at all times equally*, rejected by the Society of Friends.

Even J. J. Gurney, perhaps the soundest writer in the Society, was but Arminian in his views. Primal truth unrecognized, gives a chill to his warmest reasonings.

Beside robbing God of His sovereignty, Friends were seldom orthodox upon man's nature. His utterly lost estate by Adam's fall was not fully admitted. From heterodoxy regarding original sin, naturally followed slight views of the necessity of an atonement, and of the infinity of a Saviour's love in dying for a lost race. They rather thought that His death was to place us in a condition to save ourselves. Perfection was a Quaker dogma. An early writer tries to ridicule the Church of England by saying that "from seven to seventy, its members," (instead of the perfection which friends preached) "confess themselves to be miserable sinners." In Barclay's Apology, (a standard authority among Friends) is a "proposition," entitled "Perfection." The author believes this attainable, but thinks that he speaks "modestly" in adding, "I ingenuously confess that I have not yet attained it." All his arguments prove that he held not the un-mixed Gospel—that ignorant of the fulness of

Christ's righteousness, he sought to establish man's. Friends usually confounded justification with sanctification, or placed the last first. Assurance of salvation is not a Quaker privilege. Their tenets do not lead to it. Hence it is untaught in the Society.

If the blessedness to us of that atoning blood, through the shedding of which our sins are forgiven, be very sadly overlooked in the Friends' system,—Christ's *righteousness*,—His life,—His fulfilling of the law in our stead, thereby ensuring to us not alone that pardon which His blood had purchased, but that everlasting inheritance which a faithful God will give as the just reward of our Representative—is not even named in old Quaker divinity.

The constant intercession of our Lord Jesus Christ at the right hand of God, is perhaps as little recognized.

The early Quakers believed that a holier, more spiritual, less earthly dispensation than the world had ever known, was—of God—given unto them; a new revelation of His will; a *developement* in their day of what had been but dark before. In their cessation from all sacramental observances, (in their view but relics of

Judaism or memorials of God's condescending indulgence to Hebrew converts, and to last but for a season,) they were not at all careful to settle a date for their permitted disuse.

If this friendly doctrine of *developement* be reminding of the similarity of arising heresies in all ages of the Church, we might carry our parallel further. Friends' peculiar testimonies, even dress and address, &c., &c., raised in their estimation as high as what should have been incomparably higher, as inevitably arose to overwhelm the truth, as a Puseyistic regard to sacraments and Church forms rises above what should be our saving dependence—even Christ alone.

Two centuries since, even as now, the godly writers among orthodox Churches, with learning dedicated to the service of their Lord, justly regarded Biblical research into the attributes of Deity, very fruitful in sacred enjoyment unto their own souls; as no less conducive to their power of promoting, under God's blessing, all that is right and holy in the hearts of their hearers. The various offices of the holy Trinity, the atonement, the righteousness, the intercession, the coming again in judgment and in

glory of Jehovah—Jesus—the infinity of His Godhead not more assuring the perfectness of all these things, than the wondrous fact of His perfect manhood sympathizing with His brethren even as when He walked the earth—afflicted in all our afflictions, from childhood to the grave; giving us an infinitude of tenderness on which to lean; the Word made flesh, not only to bear our sins, but to carry our sorrows; these things dilated on in God-given wisdom, were by the friends of that day too often ignorantly ignored as but subtleties of schoolmen. Such blessed studies were not theirs: and when, in controversy, these things were brought before them, “Christ in you, the hope of glory,” they opposingly quoted, as supportive of their doctrine of the “Inward Light.” However argued against, they remained unconvinced. The education of the late Mr. Gurney happily gave him to see the unchristian weakness bequeathed to these days by the early Friends: and ardent, nor wholly unsuccessful were his endeavours to underlay the old system with a goodly addition of Bible truth.

The Bible has not by Friends been allowed to be the *sole test* of truth. They fallaciously

beyond human judgment. He declares of "*Silvanus, a faithful brother—as I suppose.*"

The assumed spirituality that rejected all sacraments, liturgies, and psalmody, hesitated not to spiritualize away the second coming of our Lord, and the resurrection of our bodies. His coming, they said, was to be in our hearts ; and our arising from the grave, or the scriptural declaration of it, was equally mysticised.

That favouritism in Scripture is a fruitful source of heresy, is abundantly verified in Quakerism. To support a loved dogma, "The universality of Divine grace," (this they understood to extend though all the realms of Paganism) they ever quoted John i. 9, and 1 Cor. xii. 7. Christ was therefore a light unto *all*:—and to *all*, did they assert, was given a "manifestation of the Spirit." Though repeatedly shewn a Scriptural explanation of these texts, they ever refused to accept any interpretation, but that Christ was a light within all men, and "the manifestation of the Spirit" not confined to believers.

The early Friends were occasionally well replied to upon these points ; but the body was

always unconvincible. A Scottish minister's appreciation of Quakerism can yet be seen in the writings of Guthrie, whose death or execution was in 1661.\*

The lapse of two centuries has doubtless produced modification in Quaker opinion. With a large proportion of the body, the old views are at least in abeyance: though there has never been any approach to an authorized expression of their forefathers having been in error. In theory, Quakerism is yet antagonistic to our Church. If Mr. Gurney's views upon many points were not so, there is a party in the body that deny his orthodoxy: while also there are many who will assert the virtual agreement of opposing views.

In general estimation, the Society of Friends, as a *religious* body, has been in our day too highly regarded. It is rather a body politic, kept together by sage rules of worldly wisdom. In the vague judgment of the many, a good degree of commercial probity and prosperity may be falsely associated with soundness in the faith: for enshrouded as Quakerism has been in a panoply of reputed philanthropy and

\* See Appendix A.



neatness, few think of a stern application of Scriptural truth unto its doctrines. Its members, hedged in from the world (thus *they* deem) by their distinctness, are really hedged into a barren pasture. They hear not the faithful Gospel, now so loudly sounding from our pulpits—they are exhorted to read “Friends’ books,” which fortify them in their prejudices—they further strengthen these in their centralizing assemblies: and, did they in their periodicals, meet with Mr. Nangle’s Scriptural arguments, it would be a controversy they wish not for—sincere souls might be brought to doubt that truth was on their side; might doubt, think, compare, and eventually burst their bonds.

Romanism, whatever *we* may say, will not withdraw a single dogma of its faith. Each, however absurd or unscriptural, is cherished as occupying its due place in the system. Equally fruitless would be such expectation regarding that of Friends. Mr. Nangle vainly attacks, (that is, if he expect an acknowledgment of error,) some of the outposts of Quakerism. Though Scripturally defenceless, these must be upheld. The *system* cannot bear improvements.

The withdrawal of a stone might cause the edifice to topple. With all its faults, it must be maintained intact. To open Friends' views to the admission of the sacraments, or even public reading of the Scriptures, (as Mr. Nangle would desire) would involve the appointment of an order of persons to officiate in these things. Sacraments could scarcely help involving liturgical prayers in their administration: and this would not consist with what they deem the immediate or perceptible inspiration of the Holy Spirit, as necessary to prayer: also with their views of the present time being a spiritual dispensation, in the sense of all forms being laid aside: completely overlooking the fact that all their boasted spirituality has resulted in dry forms and unperceived ignorance.

The attempt to be wise above that which is written, has ever resulted in foolishness. The wisdom which rejects the sacraments, is but on a par with that which enjoined celibacy. If man proudly attempt to improve on Bible-enjoined virtue or spirituality, the result is its opposite. Humble, unquestioning obedience, our manifest duty, is also our highest wisdom, and God will

grant it fruit to His people's good, and to His own glory. Baptism, *His* ordinance, *His* requirement, has kept alive the doctrine of our utter ruin by the fall. The Lord's Supper, *His* ordinance, *His* requirement, has preserved from forgetfulness that for us was His body broken—His blood shed. Friends, in rejecting the ordinances, *nearly ceased to inculcate the doctrines* :—and did they not very lightly pass over the apostle's assurance of its being our King's pleasure that we maintain the feast of His institution until His return hither, could their works have omitted all reference to this blessed subject in the plain meaning of the terms?

Much as we love our Church, we would say that this love is solely founded upon our believing her to hold the truth. If a Friend plead the same reason for his regard unto *his* system, we reply, that we are willing to have ours tested by the Bible. He replies, that the Bible is not the sole test. Upon this are we then placed at issue.

Friends' regardance of the Bible writers as inspired, (God's word was never with them a Bible designation,) coupled with what virtually amounted to the belief of equal inspiration

being given to themselves, ever caused vacillating views. In a time of prevailing torpidity, differences are scarcely evident: but when thought asserts its rights, then comes collision. Quakerism, as endeavouring to hold in conjunction, a principle and a practice mutually opposed, is naturally liable to opposite dangers, as either is honestly carried forward. The principle or dogma of the "Inward light" leads to Deism, while Bible-reading brings the soul to Gospel liberty: and from each result have there been at various times serious defections sustained by the body: beside internal weakness consequent upon opposing views of what is right in those who retain their membership: and, we may add, an equally abiding infirmity as each thoughtful mind of a rising generation is puzzled in judging for itself where lies the right way.

My words are of that I know. A birthright within the Society has been happily relinquished. The comparison of the Quaker system, and its workings, while comprised within its borders, with Bible-testimony, and with inferential deductions from it of truly spiritual men, fully convincing of the fallacy

of the first ; there hath been long rejoicing in a God-given emancipation—the Bible freely read in private, conveys to many humble spirits, God's appointed remedy for sin : —accepted truth is yet combined with so much prejudice as would appear (but that man is not the judge) to render it nugatory—Quakerism and Christianity being alike contended for. In other minds, good doctrine is felt to be all in all unto the soul, and close observation shews that no Quakerism is there : these are but *in* the Society—not *of* it ;—sound works are freely read and loved ; but the chilly Quaker-meeting gives it no joyous warmth, no man of God hath fresh prepared for it rich Sabbath food. While bolder spirits when taught the same blessed truths, fearlessly searching God's word, cast aside all early prejudices, and, at the frequent cost of social ties, gladly listen to the public proclamation in our Churches of the excellency of a Saviour's love with their former starvation diet gratefully contrasting their now being fed with “meat to the full,” ask to have the seal of baptism added to the grace already given (their forefather's condemnation of the rite rendering *their*

honouring of it the more necessary) and partaking of every means of improvement—to their courage is added knowledge,—the spirit blesseth daily,—they learn of a coming Lord—of Israel's joy—and of the expected restitution of all things in the millennial glories of a renovated world.

If Bible-reading upon one hand weakened the Society, the doctrine of a supposed inward light, carried to its natural consequences, did so upon the other. It took many souls beyond what was regarded as the true friendly balance of opposing views, and they became disunited from the body as Deistical. Such a secession took place in Ireland in the early part of this century, the seceders being of previously acknowledged excellence among their brethren. With assumed spirituality they condemned parts of the Bible as uninspired, and not authoritative; thought the Sabbath not obligatory, and renounced the atonement.

A little more than twenty years since, a similar secession, but of much greater numerical import, took place in America. The seceding body still lives as a separate religious society. In some places the seceders form

a larger body than the Friends whom they quitted. They were led by an Elias Hicks, and are from him named Hicksites. Mrs. Greer, in her preface to "My Life," alludes to them, and to an opposing publication, called "The Beacon," written by Mr. Crewdson, an English Friend, in perhaps 1834; Mr. C. wished to shew his brethren, (the Friends) that the Hicksite heresy should be to them a "beacon" to warn them of the dangers to which their venerated principles too naturally inclined them: and he urged the necessity of examining these as to Scriptural soundness. Mr. Crewdson quoted much from Hicks' writings; forcibly evidencing that his fearful doctrines were not unfairly arrived at from the views of the early Friends being taken as premises. In fact the Friends and the Hicksites each asserted that *it* was the true body, that Hicksism could not be proved wrong when judged by Quakerism, that its condemnation must be by a reference "to the law and the testimony," and to this he strongly called the Friends of these countries. But it was all in vain as to carrying the Society with him. Yet was it not in vain as to individual souls.

Many Friends joined Crewdson. Fifty persons in two assemblies at Manchester, but one month intervening, resigned their membership. London, Liverpool, and other places, partook at the same time, in this secession. They called themselves "Evangelical Friends:" and, for a while, had meetings of their own, but it is believed they soon saw it right to become individually combined with existing Evangelical Churches.

This secession for the Gospel's sake was, in great degree, the result of God's blessing upon the labours of Mr. J. J. Gurney. His sermons and writings had much more than the usual Friendly modicum of Gospel truth. In Mrs. Greer's words, he preached "of faith, of hope, of love," and those who of God's accompanying grace, enjoyed his discourses to their souls' benefit, were incited to learn more and more of the great Salvation.

Prior to this secession having been completed, some of the enlightened Friends wished the body, then in London yearly meeting assembled, to "pass a minute" to the effect that nothing which could not be proved from the Holy Scriptures should be required of a Chris-



tian man to believe. (These persons had evidently imbibed the spirit of our sixth Article.) But they were unable to succeed in bringing their opponents to what they desired, as preliminary to a fair controversy upon the scriptural institution of the Sacraments, and in fact the bringing, as to an open question, each distinctive view of the Society.

There was much that was interesting in the discussions of two successive London yearly meetings. They were given a previously unknown degree of publicity, for, perhaps stenographed by a Crewdsonite, they appeared (to the great annoyance of many Friends) in a public newspaper. One speaker said that his "first saving knowledge was obtained through ministry not of our Society." To this was replied, that such sentiment should not have been expressed in the meeting. Another, in allusion to the Sacraments, and to the singing of hymns, said that "were our Lord and His apostles again on earth, they could not belong to the Society of Friends." An obituary paper was read containing the dying hopes of a female, in which were her words, that without the death of Christ she could not have been

saved :—and this expression of the paper, one speaker at least deemed wrong.

Mr. Gurney, in these meetings, did not join either party. His views lay (he stated thus) in a middle course. He thus kept ('twas said) “half-way between truth and error.” In fact, from the perusal of his writings it is evident, that although very beautiful upon the vicarious sufferings of the Son of God, he was alike pledged to “the doctrine of the *perceptible* influence and guidance of the Spirit of Truth which, (still quoting his words) lies at the root of all their (Friends) particular views and practices.”

When the secession, to which we have thus briefly alluded was completed, (Friends' views are incompatible with an entire shutting up of our responsibility to God's will as revealed to us in His word) the body was again left to quietness. But this was not union. Mr. Gurney's good reasonings upon an all-sufficient Saviour yet live, to be loved or rejected according as the mind inclines to the gospel or mysticism. The Society is crumbling ; not through attack from without, but from inherent weakness. Well aware of its own present and past statistics, its declension is self-acknowledged ; but to any

thing but the cause is this ascribed. To increase of wealth in some, and consequent commingling with the great; to over-anxiety regarding trade; to forgetfulness of their predecessors; to unsanctified knowledge, to vanity, worldliness, &c. A system without life, like a soul that is dead, cannot investigate its own condition. Would that some good man would condescend to study Quaker errors: closely tracing their developments. He could then seize the true point of attack. By the investigation of the Quaker theory, he would be placed, as it were, in the citadel to prosecute the work of successful demolition: and very many imprisoned souls might be brought to the liberty wherewith Christ would make his people free.

In this age Quakerism has had but few assailants from without, save perhaps a passing arrow from an odd escaped soul: the Society scarcely suffering by it in public estimation. In our beloved Church of England and Ireland, we have many champions valiant for the truth of God, yet have their arms been but seldom employed against this form of error. In 1829, the Rev. Richard Pope boldly tried to

preach in a Friends' meeting in Dublin ; but the leading Friends quickly stopped him. Some years ago the Rev. Mr. Elmes, of Limerick, tried to do something ; and, perhaps later, the Rev. Mr. Irwin, then of Mountmelick, wrote in antagonism to those favourite ideas which quickly afterwards ripened into the White Quaker secession. This has been too recently before the world to need further reference to it, than to say, that this fearful manifestation of evil was but a fresh evolution of the doctrine of the " Inward Light ; " that it should have been a new " beacon " to the Society ; and was an added testimony that there is nothing in man to direct his steps ; nor can he safely detract in any degree from the *omnipotent authority of the written word of the living God.*

Passing words of clergymen and others have often been blessed in teaching Friends that there is " a more excellent way." To instance one, Dr. Duncan, perhaps now a clergyman in Connemara, once showed a Friend that Eph. v. 19, was "*preceptive.*" The comment was new to the hearer, its truth at the time acknowledged, and it was never forgotten. " Spiritual songs " form no part of Quaker worship.

At all periods of Quaker history have there been occasional defections from its ranks. When the seceders were wealthy, their departure was of course most known, and to the love of "unfriendly" pomp, or fashion, or amusements, was it ever ascribed. That they had better motives, but seldom became public, and even when declared, would scarcely by Friends be believed.

Close regardance of that Church system, which in God-given wisdom was established by our Reformers, brings out points which show to excellent advantage in contrast with Quakerism. By what is right in one, is illustrated the defectiveness of the other. The former exhibits Christianity as primarily addressed to the understanding. The feelings are engaged as a consequence, but *not as a foundation*. We seek not to build upon what is necessarily fluctuating. Scriptural truths placed in the mind are apprehended there as tangible, our hearts behold them as established, unswervable by any agitating wind of troubled feeling, immovable as the throne, the word, the existence of Jehovah. Upon these can we confidently build every hope set before us in the Gospel.

Our Church recognizes in Christianity a religion of facts. This recognition is registered in our rites, our creeds, our liturgies. It is a fact that Adam fell from innocence ; but it is a fact that in the counsels of the Eternal, a Lamb was slain from the foundation of the world. It is a fact that sin abrogated every privilege of Paradise ; but it is a fact that "God so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is a fact that all are sinners ; but it is a fact that Jesus died on Calvary a sacrifice for sin. It is a fact that we cannot of ourselves turn to God ; but it is a fact that the Holy Spirit lovingly constrains us to accept the Great Salvation. The fact that we are mortal is more than repaired by the fact of our future resurrection. To the present fact of a groaning creation, faith opposes the assured fact of creation's Lord coming again to make all things new. The believer, conscious that his sins are a fact, greatly rejoices in the fact that ONE was made sin for him : the very fact of a just God's having accepted the yielded life of His Son, proves to him that *his* ransomed existence is to ever-

lasting. To the Bible-taught sinner, sin is not more a fact than is salvation. *We* do not *hope* that in the end there may be admission within the pearl gates. We joyfully thank our God, that admitted into His family, we are sure inheritors of all His glorious promises.

We thus regard *facts*, not merely as opposed to *fables*; but, as opposed to all kinds of mysticism—mistiness of view—shadowy, distant hopes—dim apprehension of Bible-disclosed certainties—dark results of an unscriptural system. It is as a *system* that these statements regard Quakerism. Of those providentially involved in it, many of whom are much better than their system, we would speak not but in love; and this love would gladly bring them to those better things, of which, through false teaching, they ignorantly deprive themselves.

Members of a scriptural Church may be dull, unhopeful, joyless; but this is their fault in not having profited by good teaching. It is the *systems* that are evidently in strong contrast.

If the Godly wisdom of our Reformers provided for the Lord's service, and His people's food, a richly Biblical liturgy—if through

God's loving providence, this appointment has remained to our day—yet, with this privilege uncurtailed, did we lament the absence of the living Gospel from many cold Church sermons of a few years since—how much more lamentably circumstanced were those Dissenters whose sermonless meetings had no liturgy?

To judge Quaker doctrine from perhaps a not unuseful point of view, it seems not very clear how it could be effective in bringing a Romanist from the error of his ways; for, if told by a Friend “to look *inward* for direction,” what must follow, but that his conscience, trained from childhood to venerate his priest, will not slightly urge to unflinching obedience to *his* commands as manifest duty. In the teaching of Romanists, we see the necessity of a scriptural enlightenment of this faculty, as our commencing point. For the avoidance of other erratisms, such scriptural enlightenment can be no less useful and necessary. Friends doubtless regard Romanism as deeply erroneous: but they see not that any system, however specious, which cannot (in our Lord's word's) be described as “teaching all things that I have commanded you,” is involved in error, differing



but in degree, in principle the same : and if, in our conceits, we be too wise to submit unto this "teaching," must we not forego the blessedness of the ensuing promise? And, to continue: If our system be aught but God's system, if it be a little enclosure, hedged in with rules of our own devising, outside of which none of its members dare to travel, under pain of a certain degree of persecution for such transgression, is it not, in fact, a little papacy? Yet further : If we make a religion with a few self-selected and self-explained texts as its motto, can our religion be justly characterized as Biblical? Are we not too much like unto Cain, with a self-chosen sacrifice, worshipping the Most High? These words may seem severe, yet are they unjustly so? The more deeply I reflect upon Quakerism's ingrained errors, and the more that memory recalls all that these have led to, the more deeply I feel the faintness of any idea that I can convey of these things to another.

"They measuring themselves by themselves, and comparing themselves among themselves are not wise," are words which seem very descriptive of the manner and character of the "discipline" among Friends—that is, (to translate

this term,) the internal scrutiny regarding the conduct of the members individually. This searching of themselves is carried on by a form of questions being periodically read and answered, by which (in regular ascent from small meetings to larger, until is reached the highest—that is, the London Yearly Meeting) is discovered and recorded, whether meetings are well attended; whether mutual love be preserved among the brethren; whether the education of their children be attended to (Bible-reading in this included); whether their poor be cared for; whether “plainness” be observed “in speech, behaviour, and apparel;” whether mercantile engagements be duly fulfilled; whether vain amusements be eschewed; whether “growth in the truth” be experienced; whether all tithe payments be refused; whether “all possible care” be taken that marriages be within the Society; whether large meetings have a kind oversight toward small ones; whether smuggling be avoided, and a few others.

Mr. Nangle speaks of there being no congregational recognition of God’s word in Quaker worship. Neither is there this in their meetings for “discipline.” The conduct of their

members undergoes scrutiny as to its accordances with their self-devised laws, not with God's law. Nor does this scrutiny tend to Christian self-abasement. "Clear" answering is the aim. Humble confession is not the practice. From Christian self-abasement, as from Christian joy, is Quakerism alike dissonant.

This "measuring," this questioning, this recording, and the results annually carried to a central point, strongly tends toward the compactness, and the visible unity of the Quaker body: but does such *esprit de corps*, (its thoughtfulness not embracing the body of Christ,) consist well with apostolical exhortation of "supplications, prayers, intercessions, and giving of thanks for all men?" It sends not our habitual sympathies with Gospel teaching on every side.

Our Church, at least weekly, prays for "all men." Every order of persons in our national community, with perhaps every phase of human need, temporal and celestial, are faithfully brought before our God. Overleaping all divisions among empires, in the catholicity of our love, "Christian kings" (doubtless their Christian anxieties for those they govern are in this petition included) are very fre-

quently brought to our intercessional remembrance. The Turk, the Jew, the infidel, the heretic, are by it systematically unforgotten. In this day of (may we not hope) increasing anticipation of hastening gracious answers unto our Good Friday's prayer for Turk and Jew, let us rejoicingly trust that heretics also will be largely blessed with removal of ignorance and contempt of God's Word; and so mercifully fetched home to the good fold of the One Shepherd, Jesus Christ our Lord.

Nor are our views in this matter of our Church-prayers fully elucidated by saying that each believer prays for each object specified. We wish to convey the idea that it is as a *body* we pray collectively for all the necessities and objects of the *body*: sympathetically and Scripturally regarding ourselves as one. This, the spirit of the Lord's Prayer, "give *us* our daily bread,"—"forgive *us* our trespasses," is the spirit in which our services are compiled.

The early Friends spake much against "College-teaching." Their repeatedly published views of the teaching of the Holy Spirit; their peculiar view of this, as the only needful preparation for the ministry of the Word, evi-

dently rendered human cultivation for this object unnecessary. (*Query*.—Were this God's appointed means for preparing His servants for the noblest task in which He can engage them, might not human teaching be at last equally superfluous for our lower occupations? In what absurdities may not erroneous first principles involve us?) Denouncing all man-made "ministry,"—and under this strange epithet comprising all ordained ministers, and all their prayerfully prepared and well-digested pulpit-reasonings,—they judged that preachers should speak but from the Holy Spirit's impulse at the moment: and that no one could properly say *to-day*, that he purposed to preach *to-morrow*.

Disallowance of the Bible's being the sole test of truth, and the possibility of an "Inward Light," as an interfering, or even as a confirmatory authority, cannot yet be passed over. From "the law and the testimony" can ample disproof of such view be obtained.

"Cursed is the ground for thy sake," was the early word of an offended God unto His fallen child. Toil and fatigue in the raising of that which was necessary to his sustenance was henceforth to be his portion:

the soil should be permeated by his labours, and sown with the corn which God had given, ere the rain and sunshine would cause it to bring forth the expected fruit : its spontaneous productions comparable but to thorns and thistles. The most genial combination of solar heat with the softest dews of heaven upon untilled earth, has never since issued in the fruits and flowers of Paradise. The briar giving place to the myrtle belongs to a time we yet look unto.

Is there not traceable through all God's works, in nature and in grace, a very beautiful analogy ? The curse upon the earth but followed that upon him whose sin had forfeited the blessing of innocence, and a close correspondence can be traced between them. But the devil was not to gain any victory. God's wayward son was to be redeemed, (his habitation will yet be so,) and his soul made meet for glory. Adam was sent forth to till the ground, and the Mighty Husbandman took the labouring of man's heart upon Himself. Can we be wrong in asserting, that unless tilled of God's hand, the seed of the Word of God, our holy Bible-truths placed within it, a Saviour slain on

earth, a Saviour pleading at God's right hand, and a Holy Sanctifier waiting to shed His most penetrative influences, are all in vain. Unless the Bible seed hath been deposited within our bosoms, we shall as inevitably fail in bringing forth fruit to God's praise, as would our earthly fields unsown be harvestless. "Sanctify them through thy truth: thy word is truth," is the prayer of Jesus. "Begotten through the Gospel," "begat with the word of truth," are apostolic expressions. Of the state of the heathen we speak not further than to say that we would earnestly plead with God for the sending of His providences to open the way among them for the sowing of His word, (wars, famines, and pestilences may be ploughshares in His hand for this purpose) nor less earnestly would we plead with man, with the children of God, that they privilege themselves in the sending of the seed, and the scattering of it abundantly.

Commencing at first principles appears to simplify our views of truth. We thus escape or discard involutions that are useless or obscuring. God's Word hath from the very beginning been the only true director of the

creature of His hand. To Adam was this immediate. To Cain likewise. In the family of Seth we have brief records of great moment of a similar character. To "the seventh from Adam" was a revelation of our Lord's future coming, "with ten thousands of His saints," to convince the ungodly of all their ungodliness; to which our age had well take heed; and to the son of Enoch's grandchild was a preliminary judgment of awful magnitude—of the same love, premonishing to His children—with like condescension vouchsafed. Beautiful as pictures traced upon our minds in infancy, are the records of God's immediate dealings with Abraham, with Isaac, and with Jacob. In the patriarchal age may we not assume that none would venture to bring forth from the depths of his own heart either contradiction or confirmation of the word from heaven. When of God, Moses gave unto Israel good statutes and judgments, "Ye shall not add unto the word which I command you, neither shall ye diminish from it," was imperatively spoken. It was to be taught unto children, and children's children, "diligently;" "when thou sittest in thine house, and when thou walkest by the way, and



when thou liest down, and when thou risest up." God's dealings are at all times consistent of "Manifest in the flesh," He spake as no man could spake. "One jot or one tittle," He declared of "should not pass from the law:" and leaving the earth, He commissioned His disciples to "teach all nations," and the taught ones were "to observe all things whatsoever" of Him commanded. The Holy Spirit of promise brought Jesus' sayings to the minds of them inspired to write them. He accompanied their pens in the detail of His will, and when the last word of His testimony was placed in the Scripture canon, strong prohibitory words of addition or subtraction were unomitted.

There is nothing depreciatory in our thoughts regarding *the Book of God*, and all that it can accomplish in the heart of the humblest believer; in our placing due value upon every other branch of learning. It is not man which has created these. What are they but the cultivation of the various powers with which his Creator has endowed him; talents committed not for burial, but for use and enlargement; enquiry into the works of his Father's hand, Scripturally taught and exemplified; aptitude

of every quality of our being, in the regardance of our complicated relations of all that is ; and good versing to our minds in the varied records of all time. When these gifts of human lore are accompanied by the exceeding riches of His grace, inclining our hearts to devote our all unto His service, can their value be gainsayed ? Every good and perfect gift is from God, and He is honoured in its due employ. Doubtless man, even as the star-studded firmament, is " His handiwork," and what merit but that of the Maker can be recognized in the excellency of the instrument ? If we be " fearfully made," " curiously wrought "—

" How complicate, how wonderful is man !

How passing wonder, HE who made him such ! "

Though to this compound of soul and body, He hath given a will, which from the fall has sought out unto itself many inventions, He can even to this give a harmonious accordance with His own. While we regard learning as a vantage-ground *of* Him and *for* Him ; its ascending powers involve proportionately advancing responsibilities. If proportionate grace be its need, proportionate reward also seems not

faintly indicated as yet to follow its exercise in present faithfulness.

Wisdom, essential and infinite, is an attribute of Him who rules immensity. From Scripture we learn that angels increase in knowledge. Doubtless eternity will unfold similar advance unto the sentient subjects of redemption. Is not life a school? Especially what is spared life to the regenerate, but disciplinary preparation for life eternal? "Polished after the similitude of a palace," is the metaphorical language of the Psalmist regarding God's living statuary—the blood-bought daughters of Israel.

It is strange, in this day of progress, to have thus to refer to first principles for the refutation of the crude views of some earnest men of two centuries since: but, embodied as these have been in the system that they established, and still bearing fruit, we cannot pass them unnoticed.


These earnest men, we doubt not, had themselves more advantages than they were aware of, from the religious—perhaps some of them from the collegiate—teaching of the Church they denounced. (The testimony of unedu-

cated men upon this point is of little weight.) They could not know what would be the results beyond their day, of a system which had cast away time-honoured, yea, God-established supports. Perhaps some of them, if now alive, would wish their steps retraced. Sad experience would have assured them that if Church-rites and College-teaching, without vital religion, be valueless, Friends' forms and "Inward Light," with untouched hearts, are not less so.

But has this rejection of learning been consistently adhered to? How are we to separate, in *principle*, School from College teaching? Can we arbitrarily equalize the attainments of rich and poor; gifted and mediocre? Impossible—nor did Friends far pursue this impossibility. Their laws have ensured much of this world's good to their community; perhaps also an outward blamelessness necessitated by position, in being wisely provident that none of its members, however poor, should be without the rudiments of knowledge; while those who have means and inclination, may fully gratify their tastes and occupy their leisure in the pursuit of every branch of learning that does not entrench upon their testimonies. If music has gene-

rally been excluded, it is from the view of its leading to dissipation. They have not quite pronounced it to be morally wrong. Their conscientious rejection of all oaths long kept them from some of those walks of life which necessarily involved classical study; (incidentally this has been much omitted;) but to commerce in all its branches they refused not the steadfast application of as well prepared powers of mind as those of the world outside them.

If then learning in its every attractive form, and for every *earthly* purpose, be by Friends completely unprohibited, do we not come to a strange conclusion? Have we not arrived at a new phase of the Society, as parallel to one of Popery as any that have been previously alluded to? Our best powers of mind blamelessly devoted to this world's pursuits, we may search out all that is hidden, our faculties gaining skill in their exercise; but to "prove all things," thereby ascertaining whether we "hold fast that which is good," is in higher matters forbidden. The dictum of Friends, that its members must adhere to their system—excluding controversy, excluding Scriptural examination as to its orthodoxy—is scarcely more consonant with



the exercise of the reason with which God has endowed us, or more consistent with the toleration which they have from others asked and obtained, than that Papal overbearance which they would join us in deprecating. Rome may not be so singular as many have supposed, in dogmatic teaching and self-ascribed infallibility.

Is the teacher of religion to have an ignorant pre-eminence over those of his brethren, who, occupied in earthly things, disdain not earthly knowledge? In the "Society," this is often exemplified. Gifted minds seldom aim to be *its* teachers. The discipline of the body, and we might add preaching also, is very often left to its "Lilliputians in intellect and position." The well-known prevalence in this day of female ministers would not say much for teaching zeal being in masculine repute.

God's beautiful promise, in Jer. iii. 15, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," to be fulfilled gloriously by-and-by unto Israel, is even now, we can gratefully acknowledge, oft giving good accomplishment. These, *our* pastors, "seek out wisdom." *They tell us to try their every word by the Book of*

*God.* Their teaching can never permit us the inference that heavenly wisdom, of import to immortal beings incomparably greater than any other, is the only wisdom that we are not carefully to search out and understand.

“Come now, and let us reason together,” are the words of Deity. Seem they not even as pleading words of infinite condescension? Jehovah’s love graciously offering—though crimson, though scarlet be our sins—to make us spotless as wool, and white as snow. Shall *God* reason with His people; and shall His creatures, involved in one common danger, offered of Him one common mode of escape, refuse to reason together upon these things?

A body calling itself religious, and yet in religion claiming to be wholly self-taught, or ministered to by the self-taught, seems not wiser than would be a society of chemists or astronomers, (the earth, the atmosphere, and the starry heavens before these, as before those is the Bible,) sternly rejecting all knowledge, unless it has sprung from one little coterie, excepting what they could find from their own experience and observations:—and absolutely refusing to stand panoplied in the accumulated wisdom of those who had preceded them in

these studies,—and equally declining a fair controversy upon themes of universal interest with those who would wish it; with persons whom they could not justly regard as less honest than themselves in the pursuit of truth.

In the writings of the early Friends, we read much of the “universality of the grace of God.” In their regard, they lovingly sought to embrace the heathen as fellow-partakers of their privileges. But there is a heart-filling phase of the aboundings of God’s grace upon which they dwelt not. Might we not be permitted in all love to reason with them upon it? For little children, young men and fathers, there is but one and the same salvation: and each of these may stand panoplied in a Saviour’s righteousness as a present gladness. When the Israelite, with blood upon the lintel and door-posts of his habitation, blessed Jehovah for the conscious safety from the destroying angel provided of his God for all whom he loved, gray hairs, youth, and babyhood were alike secure. This joy of the Israelite, God would give to be our joy also. Not less than strictly analogous is that which He offers us. When a young Christian mother presents to the earliest comprehension of her babe, a



loving Saviour having died in his stead, she not only rejoices in the same truth, as it sweetly applies itself to her own heart, stilling her every fear—but she gratefully relinquishes to God a patriarchal grandsire, who having lived upon the same love through life's varied troubles, feeds upon it to the end as the true food for *his* soul, until sleeping in his Lord, he awakes to see in heaven, among the glorified, the Lamb that was slain for him. How beautifully simple is this truth, this one saving truth, that HE *died*, therefore *we live*. Power infinite can open Friends' hearts to receive it, and the Spirit's dews make it sweet indeed unto the trusting soul. Oh! that there might be preached to them, with a Boanerges' voice: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." These words were not spoken or written by Him who is Truth, by the Holy Spirit of our God, to be rejected as Popery. The broken body and spilled blood of Jesus are truly "life" unto His people. They are seen by faith as a truth nigh at hand. This truth is not locked up in statute books; it is not sublimated or mysticised, escaping we know not where; it is not looked upon as a death-bed charm, or a

fitting turn to a sacred period; it is not a sacramental or a Sabbath *form*,—it pervades the being daily, they find it to be their “life.” They gratefully accept the words of Him who laid down His life for their sakes; obediently and happily proving their truthfulness, that He is “the Living Bread which came down from heaven.”

The more closely you scrutinize Quakerism, the more numerous will you find its ramification of primal error, each of these, of course, reproductive. Mr. Nangle justly notices that of “women’s preaching.” To add a natural result, we could tell you of a timid female fearing to live too closely in prayer and sweet communion with a God she loved; lest she should be brought through a compelling conscience, taught in Quakerism, to “speak in meeting;” and Friends’ biographical works bear ample testimony to many a gentle spirit having endured much ere it was thus made willing. Scriptural enlightenment in this matter, as in other points, would often have been rejoiced in, as a release from bondage.

Without there be a loosing of the Quaker conscience, with regard to their own views, or a violation of it, Friends cannot enter our

churches for curiosity or improvement. To transcribe the judgment of the body upon this subject, in their own words, even so very recently as 1838: "We deeply lament to find that some under our name are in the occasional practice of attending other places (that is, other than Friends' meetings) appointed for public worship. To these would we appeal in the language of earnest expostulation: is not their conduct calculated to lay waste some of our most important testimonies? We believe it is required of us to uphold, in the view of those around us, the great duty of silent waiting upon God in our assemblies for divine worship; and our Society has ever esteemed itself bound to bear its decided testimony against all ministry appointed by man."

No higher designation than "appointed by man," can, by a "Consistent Friend," be given to the most honoured "ambassador for Christ," outside the Quaker pale. Though mighty in Scripture, and full of faith and of the Holy Ghost, and multitudes of souls be born or built up as God-given seals to his ministry, all this matters not. Strange as seem these words, they are no less true. This estimate of the ministry we love is correctly educed from

Friends' cherished premises. Say what you will of the Scriptural estimate of preaching; and quote in regardance of the untaught, "How shall they hear without a preacher?" their system replies in the words following: "How shall they preach except they be sent?" In the view of Friends, we must again say, *our* preachers are not sent of God. Let those to whom these things are new, comment on this delusion.

Quaker "testimonies," or the views of the Fathers of their Church, might not untruly be called the Christ of Quakerism. Whatever is lovely and of good report in the Christian world, outside of Quakerdom, must be wrong, if it clash with these loved "testimonies." Enlightened Friends have been aware of this disastrous regard of them. Mrs. Fry has seen it necessary to preach to her assembled sisters in the Dublin Yearly Meeting, (1836,) in this manner. Addressing the ministers among them regarding the character of their ministry:—"Your testimony never can save you; you must not be afraid *unequivocally* to confess that your only hope is in Him who died for you:" and she added, in allusion to their words, such as

"the inward monitor,"—"the light within,"—"inspeaking voice," &c., warning them against these designations as seeming to import that there was something good within themselves, her Scriptural judgment of these terms: "If you mean any thing, you must mean **THE HOLY SPIRIT, WHO IS EQUAL WITH GOD AND IS GOD.**" We have said that Friends *profess* to hold a higher regardance of the Holy Spirit than do others; yet, notwithstanding this assumption, their words and writings prove that He is very usually confounded with conscience, and as frequently called a principle. His teachings they look upon as being in the hearts of all men; even apparently lowering their own Christian privileges to the dubious light of Pagan philosophy.\*

That to the same assembly, a solemn meeting for the worship of Jehovah, may be addressed ~~opposed~~ doctrines, is perhaps almost unknown out of Quakerism, but this Friends have often witnessed. May it not be an unavoidable consequence of the system? Were even well-established ministers always right, does not the ~~commencing~~ ~~preacher~~ ~~undoubtedly~~ ~~utter~~ ~~his~~ ~~words~~ ~~in~~ ~~the~~ ~~worshipping~~ ~~assembly~~, and with-

\* See Appendix B.

out infallibility were his prerogative, may he not err? If the "elders," (one duty of whom is the judging of the ministry,) when meeting ends, carefully take his words into their consideration as to their propriety, had even they infallibility, would it not be too late in exercise?

Soundness in the faith, or its opposite, seem not to Friends' view a matter of life or death. "What think ye of Christ?" and its Scriptural reply, is not the question and the response of the teacher and the learner in "our highly favoured Society." "Our worthy predecessors," holding not this doctrine in their day, they could not bequeath it to the present. These quotations from the well-repeated phraseology of the Society, but slightly indicate its self-appreciation. It is perhaps even more chargeable than any other denomination, with appropriating as exclusively its own, the ample promises of the God of Israel to His ancient, unforgotten people.

Friends very strongly hold the idea of their being more highly privileged of God than any other denomination in the Christian world. Although persecution can rivet either truth or error, and each has exhibited martyrdom, Friends look upon every suffering of their fore

fathers, ere toleration was understood as it now is, as confirmation strong of the correctness—in fact, the Divine institution—of Quakerism. It may even be added, that each tithe deduction from their properties, from two centuries past to the present day, (these are still annually recorded, and published under the title of “sufferings,”) is regarded as accumulative proof of the justness of their testimony against all remuneration to ministers, for their time, their talents, and, I should add, their unpurchasable zeal, as “contrary to the freedom of the Gospel,” as “hireling ministry.” This testimony is still regarded as a very principal item of the faith which they have inherited. The Bible-taught, living, growing Christian, outside their pale is, if a clergyman, whatever be his gifts and grace, a “hireling ;” if a layman, a depender upon forms and ceremonies.

Friends, as a body, know not their spiritual deficiencies compared with those whom they condemn ; and their teachings, with little exception, can only pass for bread among those whose understandings have been but little exercised in Bible truths. Their attempt to manifest piety and holiness, without founding their system upon a comprehensive view of God’s

counsel, as revealed to us in His inspired canon, taken as a whole, could not surely have any higher result than Quakerism now portrays. Perhaps every section of the Church, perhaps each individual of these sections, is blessed of heaven in the same ratio as his whole spiritual being is moulded in accordance with God's word.

Vainly imagining that theirs are excelling privileges, Friends exclude themselves from those which we delight in. They associate not with us when we meet for prayer, and when we thus commence in the assemblies of our God-honoured societies. Some dissenting Christians refuse to kneel with any whom they cannot regard as common believers with themselves. Friends' objection is dissimilar. It is perhaps less known, and is not less erroneous. Though professing to be led and guided by the Holy Spirit, and (as they erringly deem) in a higher sense than any other Christian denomination, yet will they not agree to ask God's blessing, until—such is their theory—they find a sensible impression upon their minds that they ought thus to pray before Him. It is bending to Friends' scruples in this matter, that the Bible Society conciliatingly opens its meetings



without a knee bent unto the Bible's God. From meetings where their views are not thus yielded to, Friends prefer being absent.

If Satan's aim be the continued severance of man from God, it matters not to him by what means this object be attained. With the Romanist he succeeds through the accepted necessity of there being a created Mediator, and can he be said to fail when a Friend is persuaded that he dare not to approach the Most High, without a sensible monition from the Holy Spirit tell him to do so?

You will perhaps say that a going back to the first principles of the doctrine of Christ at once destroys Quakerism, as thus developed—that no more surely doth a living child breathe, than doth the weakest babe in Christ pray—spiritual life and prayer being in fact inseparable; continued breathing no more essential to our natural life than continuance in prayer to the life of our souls. Nor is it less evident that a retrospective view of God's dealings with His people, from earliest time, is rich in exemplification of that paternal and filial relationship which He hath ordained—unmistakably sanctioning the belief that we are not more ready to speak than is our Lord to hear. When Enoch, when

Noah, "walked with God"—when Abraham was termed His "friend"—when Moses knew Him "face to face"—when loved patriarchs, kings, and prophets brought their every plaint before Him—we doubt not that He was ever graciously pleased in their filial belief, that He heard them alway; that, in fact, their hearty desire to pray was of His begetting, and did not fallaciously betoken that their cry entered into His ears—their heartily coming unto Him being of His own gracious drawing of their hearts to Himself. The coming of Christ lowered not the previous privileges of God's saints. To "pray alway" is no dubious injunction, nor such desire a delusive reading of God's sure word.

The Evangelical Alliance at its formation wished to have some Friends among its members: and with this object, some loving spirits would, from its list of Scripture truths as quite necessary to a sound belief, have omitted regard unto the sacraments. This proposal was not carried, but its proposers little thought, and perhaps few but Quakers know, that an insuperable obstacle to their aim would still continue in the impossibility of Friends joining in the Alliance's assemblies for prayer, and assemblies thus commencing.

That sin alone separates man from God—that the Father's acceptance of the sin-offering upon the one part, and the Holy Spirit's compelling man's grateful acceptance of forgiveness on the other, again combine these parties—appears to be a simple view of truth *completely subversive of Quakerism*. Looking upward to the finished work on the cross gives a healing to our sores, a joy, a blessedness, an "Abba-Father" confidingness conferred not by false views.

If God may at any moment send His messenger to take us hence, He would not have us dubious that at any moment we may approach Him. Hath God caused any necessary intermittances of His Holy Spirit's working in the hearts of His people? "Filled with the Spirit" is an apostolic term, and "if any man have not the Spirit of Christ, he is none of His." David prays "take not Thy Holy Spirit from me." Is not the Holy Spirit's *abidingness* a blessed promise of our Lord? We are not without apostolic regardance of the Christian's heart as a temple of God, wherein His Holy Spirit "*dwelleth*." As members of Christ, doth not His Spirit course through our spirits? As branches of the True Vine, is not its sap our effluent vigour?

To displace a crucified Saviour from His royal throne in our heart's affections, and lure us to believe that we have a "perceptible" knowledge of the Holy Spirit's working in us *irrespective*, it has oft been said, of Scripture teaching, must have been the invention of one who possibly experiences the garb of an angel of light to be among the most effective of his devices. It is not by a light within, but by His own Son, "the brightness of His glory," that God hath spoken to us "in these last days." The Holy Spirit testifying of Him who was lifted up for us ; the Great Sacrifice occupying its pre-eminent place in our willing hearts ; all else that is fair and lovely, can then have with us no higher title than belonging unto salvation, than fruit borne by the Vine.

Were the sun dethroned from the heavens, and the rain alone expected to bring forth corn and fruit, perhaps in such hope there could scarcely be more fatuity than in the system of Quakerism. He whose office it is to take of the things of Jesus, and to shew them unto us, cannot be ungrieved when eyes are closed to the glories of the Sun of Righteousness. Is groping into our own hearts for light, at all more wise than would be mining into the earth

for a luminance preferable to our noon-tide glories?

There is much mysticism pervading the old Quaker publications, and there are yet Friends, who, if you speak of plain Bible truths, will tell you that what you quote is outward knowledge, implying that they have inward teachings of higher value than the Book of God.

Friends' books are filled with commendations of the benefit, the excelling blessedness, of *waiting* upon God, but they too often say not that prayer should precede this waiting. They would lead you to expect good in waiting upon a God to whom you had not prayed. Those beautiful promises of the Word, which are so delightful to the tried soul, assuring him that he cannot wait in vain upon Him who waiteth to be gracious, Friends quote abundantly as in favour of their views, their silent meetings, &c. Their writings appear not to recognize how wrong it is to *wait* a moment, ere we look for a Saviour. What can the unsaved—the unseeking—wait for, but righteous rejection?

To say somewhat of the effect of Quakerism upon early education. A parent who sees not “Christ and Him crucified,” the Alpha and

Omega of his own hope and trust, cannot rightly teach his child of Jesus. Regardance of the "*perceptible*" influence of the Holy Spirit, as necessary guidance to inculcation of religious truth, has caused much omission of parental effort. A vague belief that it is the Holy Spirit that is to teach the child of the things of God, without human instrumentality, has had a like result. The child that is very carefully instructed in each branch of *human* learning that is appreciated by its parent, will be expected to learn religion without like care. This evident absurdity requires no comment. The Bible is not closed, but it is not explained. The child is taken to meeting. Its silence, or its ministry, tell not of Him who died for him. He is expected to be a Quaker, and with less anxiety hoped to be a Christian. If the parent's religion be formed of feelings, not of facts, he can give but these intangibilities to his child. They are not food for his understanding. Feelings are not unnaturally attenuative in transmission. And even pious parents often think sacred things too high for them to meddle with in the teaching of their children. Knowing not for themselves the *simplicity* of the Christian religion in the attraction of the

cross, they could not teach this to their babes. The tender heart, the loving arms of the God-man Jesus, are ill-replaced by mysticism. A little child cannot comprehend Quakerism. Yet in beautiful contrast to such cloudiness, the glorious facts of our religion, which to man's highest intellect must ever remain objects of adoring wonder, which even "angels desire to look into," can yet be savingly accepted by the babe whose loving heart has heard of Jesus.

Having spoken of many errors of the Quaker system, all of which can be abundantly proved, we may add that as exemplified in practice, there is among its members no unity of belief. If they but go to meeting, and argue not upon its words, or its silence, their tenets may be as multiform as are the cogitations of the unrenewed mind upon the truths of Scripture. If to some sincere souls the Gospel finds its way, and, secretly cherished, brings peace ineffable, these seldom move in the "discipline," or become prominent in the Society. Their Saviour knows them, and that suffices. But there is a class in it whose consciences are not more tied to its peculiar observances; they will even comment upon these disparagingly; they may even

arrive at the idea that there are better privileges outside the Quaker boundary, yet they dare not think of self-emancipation,—they would not “for all the world” give up that membership in the Society which confers position, status, consideration, &c. Sacrificing these, they would have to make their way anew; and for this, unconvinced how the unsearchable riches of Christ outweighs all else, they are not prepared. Few now become Friends by “conviction.” Membership being by inheritance, may be a source of weakness to the body. The young Friend having no other initiation than birth-right, often neglects attaining any precision in its present views or past history. He respects not those Friends who, carrying out the “discipline,” would call him to account for laxity in following those rules for which a cold system can give his heart no love. Can it now be deemed otherwise than charitable to assume, that the absence of the good teachings of our Sabbath Schools and Church services, is the best extenuation we can discover for the aboundings in “the Society” of that spirit of worldliness which no false system can curb. Christianity alone has this power.



The more closely we pursue the anatomization of Quakerism in the light of God's word, the more plainly is revealed its thorough erroneousness. There is in it no self-corrective power. The Lord Jesus Christ is not its corner-stone. The Israelites, bitten by the fiery serpents, could as well know healing by looking into their wounds, as the poor Friends can arise and live if left to their own teachings. Gladly indeed would we see Christian zeal excited in their behalf. How instant should be our prayers and labours that in this day of light, none whom we can reach should be undirected to the Lamb of God, should be untold of the approach of the Son of man, our Judge, our King. The words "It is written," must be proved to Friends to be of heavenly imperativeness; that Holy Scriptures are not offered to us for our approbation or rejection, but that they call us to the obedience of faith. With God's blessing upon the truth fully exhibited to the members of this mistaken Society, their system, their shackles, their false lights, would become prostrate together.

The living Christian is a missionary. He who hath apprehended Christ, whom Christ

hath apprehended, hath no selfish desire to enjoy this blessedness alone. He would tell his brethren of that which he hath found. His words are, "come with us, and we will shew thee good." A living *Church* must have a missionary spirit. Tried by this test, Quakerism is found wanting. In the present day it seeks not to spread its principles. Its energies are barely self-preservative, even while there is no encounter with antagonists outside. Would not this say that, as a religion, it has but a name to live, while it is dead?

The Society of Friends has a high reputation for philanthropy. Generous and self-devoting have been the efforts of many of its members in the cause of the abolition of slavery; and human suffering of various kinds has much of their just sympathies. But again is it to be deeply lamented that open purses, and chivalrous effort, and steadfast continuance in such well-doing, too generally stops short of heaven-born anxiety for the good of *souls*. This also, even as the errors already spoken of, is equally traceable to the non-pervadingness, the practical omission, of Gospel truth in their system. They see not that the love of Jesus

necessitates that love of man which must abolish traffic in human flesh ; and their ardent efforts in Societies for its extinction, are generally unaccompanied by Gospel effort among slaves or slave-dealers. They argue for the abolition of the punishment of death : having settled the question of its propriety without much regard to their arguments being Bible-based ; yet see but slightly the awfulness of God's inflicted penalty to him who has no transgression of which human laws take cognizance, if he know not the Great Salvation. They proclaim their war protest, but they see not that peace can come but from the rule and reign of the Prince of Peace, and that all should know peace with God is not the burden of their spirits. They advocate temperance, without seeing that Jesus' sway can alone make us temperate in all things ; that it is love of Him who died for us that powerfully constrains our wills to a glad accordance with His precepts. They see not that it is the Gospel axe alone that can hew down the tree of evil. By their plans would they lop off a branch here and there, leading perhaps to more vigorous luxuriance elsewhere of equal danger.

As teaching must ever be from the outside (this axiom is the very converse of Quakerism, which ever tells us to look "inward"); as no course of time, in the absence of external effort, can ever produce an evolution of truth out of error, the blind, the deaf, the lame, cannot of themselves gain sight, or hearing, or agility; why should we leave an otherwise intelligent body without effort for its enlightenment? Doubtless in this day of abounding literature, and of it Christian truth filling no small space; of ever increasing activity in every domain of thought, political and moral combinations, and hostilities, not obscurely intimating that a great contest approaches of God *versus* His enemies; a considerable quantum of reflex light must reach Friends, which is perforce attended with good results. But this can be no apology for the absence of direct effort. While we wait, the Church loses.

Friends, standing in a fancied religious superiority to the whole of the Christian world outside their borders, have ever considered the mixing with others in philanthropic effort, as involving danger to the peculiar principles of those thus engaged, the risk increasing in

proportion to the apparent piety of their fellow-labourers. Many have been their admonitory lessons to their members upon this subject. But in efforts for the good of souls, Friends are seldom fellow-labourers with any. They may subscribe to a Bible Society, but seldom will they give to a missionary one of any kind ; it being against their principles to cause any " to live of the Gospel." Those who will give generously in the cause of temporal need, deprive themselves of the privilege of being instrumental in proclaiming through an ordained minister that Jesus died to save souls. While they continue to regard their peculiar views as impregnable, they cannot see their own loss in refusing funds to our heaven-blessed societies ; they cannot assist with prayers those whom they regard as hirelings ; they do little to hasten the coming of Christ's kingdom upon earth,—the Jew and the Heathen, China and Connemara, are alike unhelped. Could we but gain ourselves to the truth which we profess, we should with this gain their labours, their sympathies, their purses, and their prayers, to the cause of our Church, to the cause of our God

The Mighty One brings good out of evil.

The Pharaohs of the earth are raised up to show His power ; and from amid surrounding heresies which seemed overwhelming, God's truth arises in native clearness. That there are depths and shoals of error, intensifies the gratitude of the soul who hath seen these dangers, but hath been given to escape them. Your correspondent has often seen a parallelism between Quakerism and Popery. May we not hopefully look for a like parallelism in the love and the labours of the rescued ? When He bringeth from perils at every side to the harbour of His love in Christ Jesus, there is a joyful reception of that unspeakable GIFT, purchased by the blood of God ; and, *post tenebras lux*, demands a degree of gratitude, with which conscience is not easily satisfied.

And have we not much to offer those whom we invite unto our privileges ? Not too highly can we speak of those things which, in bringing gladness to the heart of man, bring glory unto our God. If it be *primâ facie* evidence against Quakerism as spiritual Christianity—its writers and speakers having never arrived at the doctrine of God's sovereignty ; if the glad holder of free grace delights in thanking God

for its origin; and if the Society's uniform rejection of this ascription argues that free grace has not been its motto; when those of whom we speak find that previously rejected truths are indeed glad Bible tidings, dark mists dissipated in Gospel light; they may be given to develop a *freshness* in their grateful praise for which others will say, "Let the Lord be magnified!"

High appreciation of the Liturgy of our national Church has often been the theme of those born and nurtured in her system. Higher, if possible, should be its just appreciation in the minds of those who, after long experience of one dim circlet, are brought joyfully to contrast with this the Gospel light, the Scriptural expansiveness, of their new home. The Psalmist's words, "He brought me forth into a *large* place," is the heart-felt hymn of rejoicing praise of our not imaginary emancipated. Though he may have previously known the Great Salvation, and have previously joyed in a conscious reconciliation with the Father, yet is there now partaken a sweet array of privileges, of which years cannot obliterate the freshness. It will seem to him a theme for eternity.

To enumerate briefly his new blessings: Sabbatical recognition in the congregation of our lost estate; and of the God-Man's reparation of all for us. Lowly confession of sin. Christ's absolution declared by His minister. Joyful arising in the strength of our salvation. Ascription of universal praise to the Triune, in mental association combining ourselves with all the powers of heaven, and with all earth's redeemed ones of all ages. Reading of Scripture, or God's own words to us. Declaration of our present faith, with its hopes and trusts for hereafter. Sweet amplitude of prayer for our every need. Our own responding voice therein making it feelingly our own. Much fraternal intercession. God's providential orderance of degrees and ties in the body politic and social, with their corresponding responsibilities and duties filially recognized before Him. Humility of position. Remindance of the Commandments, and of our part toward them. Glad utterance of song. Psalmody connecting us in idea with a previous dispensation of the same everlasting love; with the temple-worship of the firstborn; are each and all new privileges of at least



weekly recurrence. Festive celebration of the saving facts of our faith are as new also.

This congregational regardance of the believer's position—its truths, its joys, its strong confidences—is to him a “communion of saints” never known before. (His previous isolation keeps this well-remembered.) Not merely is “joy begun” in “a Deity beloved;” but the Triune Jehovah almost unceasingly brought before his view, exhibits to his heart all that Triune love has for him, for them, accomplished. We cannot wrongly add the unfailing sermon—generally unfailing in setting forth the fulness of a Saviour's love (this is so little heard of in the congregation that he has left)—the Sacraments also, witnessed and partaken of, are as new as that “obedience of faith” which loves them. And, however worse than non-regarded in Friends' theory, be *one* who worships with us, and ministers to us; *we* must not omit the man of God, who, in all these good things, leads and directs that flock whom he lovingly regards before high heaven as his glory and crown of rejoicing. *His* position, with its responsibilities and its gladnesses, has no corresponding place among the sect we speak of. Between

this shepherd and his flock, is there a relationship with the interchanging joys, of which Friends and their theories do not intermeddle? Nor can the slightest doubt arise of the Good Shepherd's countenance and blessing being with our assemblies; or that in them He deigns being glorified.

To us it appears not slightly evident that there is a holy comprehensiveness, a recognized Catholicity in our Church's views, which belong not to the systems of those who reproach her. Though the Light and not the lantern be our pole-star; though God has not in this dispensation enjoined every loop and tache of the curtains with which His truth is tabernacled; though to no human arrangement dare we to arrogate perfection; yet do our Church's views, notwithstanding that every inherited and educational prejudice should have been opposed to them, commend themselves to our understanding. Our Church early and firmly grasped God's truth; she strongly embodied it in a form of sound words. If much darkness passed over her, these words unchanged were ready to catch each new breathing of her Holy Sanctifier; and with His strong influences her sails

seem not now unfilled. God's truth, the pledge of His abiding presence wherever it is cherished, she prays to go forth conquering and to conquer, encircling and blessing souls alway. But to return of the catholicity of which we spake. Regarding Christ's servants as His freemen, and His Gospel as no yoke of bondage, our Church lays no strong injunction where God's Word is not imperative. Her object is to plant principles. Their flowering and fruitage is of heavenly influences. Scripturally assured that wheat and tares must grow together until the harvest, she seeks not to antedate millennial blessedness. In her we know nothing of the sectarian bondage we have seen. With ties of love would she connect the teacher and the taught. Beautifully apposite from the lips of her heralds are the words of the apostle, "we are your rejoicing, even as ye are also ours." In our bonds is there nothing inquisitorial, nothing contrary to that freedom which, characteristic of our country and her civil laws, is not transgressed by her ecclesiastical regulations.

And have we not much to offer unto the sect we speak of? We offer them a religion which

asks not for sadness in heart or in countenance ; or for a sad singularity in the outward appearance. It rather says, " Anoint thine head, and wash thy face." " Serve the Lord with gladness ; come before His presence with a song." " Thanksgiving and the voice of melody " are promised, not forbidden. Sweet privilege of rejoicing is even commanded duty. With herald-angels would we tell them of the newborn KING, Bethlehem's BABE, for them. We would tell them that His death upon Calvary was to give us life for ever. With angels also would we say that Christ is risen. He is risen indeed ; raised for our justification ; our sins, nailed to His cross, cast into the depths of the sea, entombed for ever, when He became entombed for us, have no power to slay us. We would tell them that our heart's acknowledgment of " guilty, guilty," is ever joyfully enhancive of our grateful " complete in Him "—freely forgiven ! Imputed sin condemned the Just One, that to us might be " no condemnation !" We would tell them that as the tables of the law were in the ark, so was the law within Christ's heart. He fulfilled it for us—and He puts its regardance into the

hearts of His members. We would tell them that the constraining love of Christ constrains us to His glad service. We would tell them that as the Jewish High Priest entered once yearly, not without blood, within the veil; so hath our HIGH PRIEST ascended to the heaven of heavens, bearing His own blood as atonement for us before the Judge. As High Priest He yet pleads for us, while we praying, wait His coming forth, even to us, with the expected blessing that a day will yet declare. Of His coming to earth again would we gladly testify: for though it be with destruction to His enemies, it is with joy unspeakable to His friends, His children, whom in infinite condescension, He hath even named His brethren! He who was made bone of our bone, lovingly regards His people, His church, as "His body,"—yea, even "the fulness of Him that filleth all in all!"

But these wondrous condescensions impair not the essential divinity, the unspeakable excellencingness of God's well-beloved. We dare not regard Christ as in a wafer, or in a myth;\*

\* See Appendix C.

we see Him not on an altar of stone, or call Him "CHRIST IN MAN," as with a mystical signification He is termed by a Transatlantic champion for Friends' first views, now labouring for their fresh dissemination in these countries.\* We look upon Him as seated at God's right hand, until that hastening day when His enemies will be made His footstool : or with rapt imagination, we are not forbidden to picture amid the glories of the rainbow-spanned throne ; amid the adoration of unnumbered hosts ; amid all the worship of which the loved apostle hath of God's love revealed to us, the GOD-MAN—the LAMB *that was slain for us*. Bible truth rendered nugatory by *Rome's* additions, hath been sadly deformed by *Friends'* distortions. Both would we gladly enlighten. For the destruction of *all* error are we given the "hammer" of God's word.

If any objector think that a life of pious adherence to the word, the will, of Him who made us, hath a darker side than we have sought to picture—(if there be a God-given way of life, and light, and blessedness, can man

\* See Appendix D.

devise a better?)—we would say to him, No darkness can be with a God of light. If sadnesses—troubles and afflictions—great and various dispensations dark to human sense be enveloping him; these are perhaps the best gifts of a Father unto His child. They are of the “all things” that “work together for [his] good.” Depths of earthly sorrow lead unto depths of heavenly consolation. When every human hope is “shut up or left,” it is to open to the bereaved one the gracious bosom of infinite lovingkindness. To “tribulation” faithfully promised of the Saviour, it is added, “be of good cheer.” Tribulations prevent not our rejoicing, even rejoicing alway in the Lord; nor are tear-floods of sorrow prohibitive of drawing water “with joy” from “the wells of salvation.” Triune love engaged for our utmost good, we are filially confident that every step is furthering us in “the right way” to the life unending: we have but to remember our blessings, to recount them to our souls, to be always happy. That Saviour who hath taken possession of our hearts, hath opened to them all the treasures of His own.

But what to us is the recounting of God’s

highest blessings—the assurances of His Word that they are infinitely above all that we can ask or think ; what sensible enjoyment can they give, without we know that being His children, His promises are our sure inheritance, His countenance our present joy? This consideration brings us—it may be a re-statement—to the evident contrariety between the views of Friends and those of orthodox Churches in the matter of assurance. The *assurance* of being God's children, rescued from Satan's service, redeemed by the blood of Jesus, and adopted into our Father's family, we look upon as a very early privilege. It may quickly follow the birth of the child—the planting of the tree—the adoption of the alien—the fashioning of the vessel—the enlistment of the soldier. We hold no doctrine of *reserve*. Hope, trust, and rejoicing in our God, is not looked upon by us as a distant goal, for which a Christian is to strive after, to toil with heavy steps a weary road in the sad pursuit. With the word of God, we would entreat its acceptance by the earnest, yea, by the faintest believer ; assuring him that the joy of the Lord would be his strength, giving him to walk, yea, to run, in



the way of His commandments. Upon this principle, God's truth, from Genesis to the Apocalypse, is the construction of all our Church-services. The believer brings his baby to the font, and doubts not God's faithful performance of all that we there entreat him for. The mother looks upon the little immortal committed to her care as God's child, to be nurtured according to his high vocation, fed of the pure milk of the word; giving him to grow in the knowledge of Him who died for him, he lives and works, not in accordance with Romanizing teachers of any name, that he may be saved, but, "because saved I work," is his glad Christian privilege. When from worshipping in God's courts upon earth, where our liturgies ever regard the worshipper as a believer, (we cannot arrange prayers for unbelievers,) he is taken to adore in the unveiled Presence, his friends thank the Lord for that "sure and certain hope," with which they commit his body to the grave, *knowing* that it will rise in immortal glory.

That God will preserve His own unto the end (this doctrine of *final preservation* has, of course, been by Friends contested) we doubt

not. Can He forget, or omit to care for, the tree that He hath planted, the instrument He hath fashioned, the rebel of whom He hath made a friend, the child that He hath cherished in His bosom's love? The brand that He hath snatched from the burning, is not to be again cast into the furnace. He will for His own praise, for His own glory, *preserve* the work of His hands, here and for ever.

Our wish hath been to pourtray Friends with truth, but not unkindly. Strong animadversion upon false views, is not inconsistent with the truest love to the souls engaged in error's trammels. In fact, each charge inculcative of a dark system, is in the same degree extenuative of those who, in God's providence, are found within its limits. Contending for truth is contending for souls. We would hopefully lure Friends to see that which they see not; and with a pencil dipped in rays of love and light, would we picture the happiness enjoyable in that Church which God hath planted in these realms: from which their forefathers having strayed, they have had no experience of its shelter or its fruit-bearing. The present generation, so far as they condemn and stand aloof

from other Christian bodies, are alike ignorant of their own misjudgment and short-comings.

Our Church has been censured for her liturgical reiteration of the Lord's Prayer. It may be that our Reformers regarded a child-like obedience to the words "When ye pray," &c., as a duty; satisfied that what was not known then, would be known hereafter—that their Lord would, in due time, prove the wisdom of whatever He enjoined. May it not be that their filial obedience is now receiving its recompense, in our Church being found foremost in seeing that God's answer to "Thy kingdom come," now hasteneth? We would proclaim, "Our King cometh!" We would thank Him that others do so; and we would wish that all could be alike persuaded.

God's glory should be our end and aim. That His glory should be promoted by our good, is of the marvellous love of the Incomprehensible. Cold regardance of this love will yet be deemed as marvellous. The polished stones of His temple will yet cry out at their long silence. Restored sheep will wonder at how their wanderings were borne. Loosed tongues will sing His praise. Friends re-

deemed will cease to be unmusical where harps ever tune GOD'S GLORY.

We would not be wise beyond that which is revealed ; but why should there be avoidance of Bible-proclaimed verities ? Why seek not to be wise *up* to what is written ? Why deem that the Holy Spirit hath, in the Scriptures, given us more than we can profitably inquire into ? Many prophetic words of great joy are given unto Israel, the first-born, and clearly it is said that their fulfilment will be to us, even as " life from the dead." " When the Most High divided to the nations their inheritance, when He separated the sons of Adam," when " He set the bounds of the people according to the number of the children of Israel," He had Gentiles in His gracious purposes. He would now have us grieved for the affliction of Joseph. He hath told us to " give Him no rest till He establish, and till He make Jerusalem a praise in the earth." He who was once the Man of sorrows for our sakes, will come hither in great glory, and all His saints with Him. The Lord's time hasteneth—*His* day so emphatically spoken of ; the myriads of His accompanying saints being the multitude of His appointment ;

resurrection glories shining upon us ; redemption of souls and bodies from sin and its consequences, involving the whole creation in redemption from sin's burdens ; the lion reposing with the lamb ; none to hurt or destroy ; no tornado ever reaching the tree of life. Where the Son of man trod in sorrow, will He reign triumphant ; Abraham's faith will be lost in fruition ; Joseph be given eminence that the Pharaohs never dreamt of ; and Daniel stand in his lot. We read of a heavenly-descending Jerusalem, and of the future glories of that below : both may be established in God's purposes, and inhabited according to His will. Believing now—we, too, shall be established when and where He please.

The leaves of God's providence now opening before us, a luminance is given them by His word, which time's changes may again reflect upon its pages with greater radiance, and our opened eyes will behold in Scriptural expansion that which they had before strained after. Coming judgments we can scarcely doubt being nigh at hand. Those who have but slightly regarded the sinfulness of sin, and as little sought to ascertain whether their humanities

were Scriptural, may soon by overwhelming evidence be convinced that the glory of the Long-suffering is as closely bound up with the destruction of His enemies, as with the happiness of His redeemed. When the "great tribulation" endeth but with the darkening of the sun and the moon, with heaving of the heavens—and, sudden as the lightning's flash, appeareth the sign of the Son of man, we are Scripturally assured that it will be too late for a profitable regardance of these things.

Rome dreads light; and Quakerism, we see, scarcely shrinks less from controversy. A comprehensive view of God's counsels, as revealed to us in His Word, of course undermines whatever is not thus supported. Testing our faith by the Word, *we* fear not controversy. Rome or Puseyism may wish our return to the fables and puerilities of the dark ages. Others may think that they see in Peace Societies,—in scientific advance of various forms, connecting men and realms,—in agriculture, manufactures, commerce, human learning of all kinds, alike improved, extended, and widely diffused, around,—a day of much good in prospect. However useful and praiseworthy be many

of these efforts, (we would not depreciate any of the gifts of Him who gave wise-heartedness to Aholiab and Bezaleel,) we cannot regard them in the light of Britain's shield and exceeding great reward. Our rejoicing in these things we dare not accompany with their self-gratulation. They would make unto themselves a political millennium ; a goal of peace and earth's progression, without our King, the Prince of Peace ! They see not the signals of His coming ; that He is now calling His elect, sending abroad many living messengers of His grace—ambassadors of Heaven's peace ; richer blessings than heretofore accompanying and following their labours ; mighty kingdoms opening before them, and strong systems of idolatrous regard crumbling to pieces at the touch of the spear of God ; (all these things filling with joy the hearts of those, whom He has made thus to pray to Him ;) they see not other heralds of His coming, doubtless winged of the same love, in judgments arrived or impending ; they see not that the deliverance of Israel, God's purpose and promise of infinite faithfulness, must be nigh at hand. Though perhaps they mean it not so, their views seem but of the earth—earthly.

Testing by the Word of God the ideas of those who appear to hope in man, they are found wanting. This Word, in living connexion with its Author, tries all things. Vain as an emmet's force, is all human philosophy against or without it.

A modern author has well entitled his subject "The Gospel before the Age." God's Bible-truth is ever "before the age." No amount of human progress can pass it by. Strictly speaking, there is no progress but of God. It is He that gives us power to get wealth, to amass learning. Riches unsearchable and enduring, and learning and progress unceasing, will yet be ours at His hand.

If the Quaker's loved system and its workings fail in being impressive of the hollowness of any peace with our own hearts, *unless a sacrifice hath pacified our God*, we can easily believe that Friends have not any clearer apprehension regarding the danger involving communities and kingdoms, sitting in the same darkness of mind; in the shadow of that death overhanging now, overwhelming by and by. Hence when money, answering to all things earthly; brings to them a degree of influence in



the councils of the state, their views of public matters taken from the position in which their thoughts, their leading principles have placed them, cannot concur with those, the standing point of whose minds is very dissimilar. Though equal their intelligence and honesty of purpose, their conclusions cannot agree.

If the various infractions of our legal statutes, (founded upon the Divine commandments,) usually confined to what are termed our uneducated classes, and forensically denominated crime, be the fruit of sin—of rebellion against God's law—is it not the same rebellion, the same rejection of God's government, that produces, ignorantly or otherwise, all the misjudgment and wrong doings of a higher section of society? No sin can escape retribution. Their connexion is as inseparable as cause and effect. It may be that a single error unatoned for in any part of God's rule, would cause a jar in the vast universe; an erroneous vibration inconsistent with the perfection of His purposes. Mistakes and misjudgments as truly ensure their evil consequences, as to wisdom is given good fruit. In the case of the individual sinner, if his substitute have borne the penalty,

his immortal soul is free ; but communities and empires are mortal—are of this world—and of their errors, temporal judgments must be the righteous consequence.

Incomprehensiveness of view is no unjust charge against the construction of the Friends' system. A general or combined view of Old and New Testament Scriptures, as alike given of Eternal Omniscience, would greatly moderate their dogmatic regard of their peculiar testimonies. Text, argument, or inference brought against them from the first part of God's word, the early Friends scarcely hesitated in disregarding, and this disregardance was bequeathed. Friends are too chargeable with bringing Scripture to the test of preconception, instead of submitting their preconceptions to the test of Scripture. Perhaps a recognition of the analogy of God's dealings in every department of His rule to which finite views can extend, would have the same moderating tendency with regard to their opinions, as the enlarged views of Holy Scripture to which we have referred. To illustrate our meaning in each of these point :—

If in the natural world a stilly atmosphere

may sometimes fearfully consist with noxious elements,—malaria, not less fatal to those encompassed, because unfelt, unseen,—and that we cannot deprecate that over-ruling Wisdom that sends the hurricane with awfully devastating power, yet ultimately productive of health and joy,—are we to say in accordance with Friends' views, that earthly peace enveloping and enveloped by deadly evil in sin's progeny of every form and shape, be our aim and trust?

Again: we cannot have peace with Rome; but, abhorring her idolatry, can we guiltlessly make unto ourselves a golden image to fall down unto, in regarding commerce and its profits as England's highest good? Humanity shudders at the evils implied by the interrupted relations of mighty empires. Their antagonism we justly dread, as through the scientific advancement of our day, it must fearfully exceed any antagonism that has ever been; but, if such be arriving, it would seem but in accordance with the assurance of God's word, that a time of greater tribulation than man has ever known—kings and peoples made to bow before the majesty of the Eternal—is to usher in the peace, the joy, the glory of the kingdom


we look unto—the Sovereignty that can never be removed.

Watchfully regarding the signs of the times—a Bible-injunction—seems to have compelled our linking Friends' errors with matter apparently outside their borders ; yet perhaps it may not be so : is not each human being the central influence of some circle, the outer ripples of which are far beyond his tracing ? Is not our kingdom's regardance of what is right composed of the right thinking of its units ? And to no member of Christ's Church is denied the privilege, rather the well-ascertained duty, of seeking to add souls to it, telling gladly of the Saviour he hath found.

If he whose delight is in the law of the Lord, be like a tree planted by the rivers of water, unfading and prosperous, is not a nation also blessed in proportion to her abidance in His word ? Britain's stabilities,—Victoria's protective cohorts,—are God's people within the realm ; those whom for Jesus' sake, *He hath reputed* "innocent." He can give us to hope in His good words, "The innocent shall deliver the island."

To return to our subject. From the vantage-

ground of having known both sides, the Quaker system, and that Church from which it severed—not carelessly or cursorily partaking of the advantages they offered—are now invited to the bosom-love of that Father, who from very far off would run to kiss and welcome returning sons, those whose fond but sincere appreciation of us “as a people,” possessing privileges unknown to all the world beside, cannot stand the test of the widely-diffused scriptural knowledge of this day. They are called upon to *prove* for themselves these things of which we would testify, perhaps even to say with gladness, that of the wisdom and the fittingness for the raising and the nurturing of God’s children, the Church erection built not by man, nor of human establishment in this realm, the one-half was not told them. It is even a God-planted tree, whose ample shade hath much protected those who deemed their standing was of it wholly independent; yea, over-topping. Coming hither they will find that the burden of their old literature, strongly assertive of High-Church regardance of externals, and of ecclesiastical pride stooping not to Christians of low degree, if not over-state-



ment then, is at least fabulous now. They are called to love those whom God hath loved; who seek not theirs but them; whose very highest dignitary, a few years since, acting for the body, and duly honouring that Word which tells of Israel's future glory, willingly bound himself, when God's time would arrive, to hold his archbishopric as a dependent See upon that which may yet be possessed of the highest mundane excellence. What has been esteemed proud Canterbury, lowly bends to long-despised Jerusalem! Our system arrogates not for its clergy any honour ungiven of our God. Their honouring of an earthly sovereign and its delegates as justly bearing sway in all things temporal, regarding themselves as subject unto its rule, fully excludes all Popish tyranny, were this aimed at. Higher fealty guides them to point to the Son of David, King of the whole earth, as rightful King of the heart's affections of all whom He has made. They as willingly admit and declare that their own daily manna must be from Him, as they are strenuously exhortative that the lowest member of Christ's body should of the same grace, seek his sustenance at the same stand.

Could these words regarding the Quaker system—this effort to unravel it, so as to make evident to our minds, our hearts, its unwise construction—be made suggestive to an abler pen, and quickening to other spirits in seeking our Lord's glory in bringing the reflected light of truth upon it, the writer's object will have been attained. Few appear to inquire into the erroneous depths of this heresy. Fewer still, unless they have been themselves therein involved, seem to fathom or to guess them. Perhaps those without can as little imagine the extreme of "Friendly" anger which Mrs. Greer has borne by her testimony upon this subject. In the previous allusions to Mrs. Greer, her second work, "The Society of Friends," then unseen, was not contemplated. Its revelations, we would trust, being instrumental in God's hand in bringing souls to inquiry, to truth, to Christ. In this day of general shaking, of commotion in every society, disruptions perhaps preparatory to the establishment of that kingdom which cannot be moved—it would seem no blessing to Friends to be left in peace. If we have long sought of ONE to bring them to saving knowledge by

what means He would please, how gratefully can we hail each opening vista through which appear coming answers : fresh evincings of His love, His faithfulness. His infinite compassions fail not, nor should our trusts. Inasmuch as the free Gospel has not been presented to those we speak of, they have not rejected it. Hence surely our condemnation of the system should not be unaccompanied with the kindest sympathy for its awakening members, when they discover how untenable is the position which they have held. Their records and their sages have ever been reiterating before them, that their form of Christianity, their standard of what is right, is far higher than any other ; that a Quaker, in assuming to be "led and guided by the Spirit of Christ," is a light shining in a dark place ; that Friends' doctrines are the very antipodes of Popery ; that they very far exceed in Scriptural purity those of our Church, and that *it* is but a little in advance of that of Rome. They are assured that they see, while those outside are blind ; that they follow the light, while others walk but in sparks of their own kindling ; that their prophets are of God, ours but "man-made ;"



that theirs are disinterested, while ours are "hirelings;" that their testimonies will gain adherents, while ours must give way; that our worship in "steeple-houses," led by the "college-taught," can never enter into competition with their excelling privileges. These views, in earliest opening reason studiously implanted, and by every means cherished as this advances, if we marvel greatly, must we not pity more?

In this day of Gospel light, when thousands of sermons pouring weekly from Church pulpits of various name, clearly set forth the apostle's theme, even Christ and Him crucified, as the sun from which all good must radiate (faith in this theme stands not "in the wisdom of men, but in the power of God"); when of the abounding religious works continually issuing from the press, clearness of view is the rule—cloudiness of doctrine but the exception; it would seem unnecessary to multiply words to prove the erroneousness of Quakerism. Few who know the truth would leave the happy light of our Churches for the gloom of the Meeting-house; nor is this much more attractive to those who know not the Gospel. In this day Friends

have little resemblance to their forefathers, when, two centuries since, Quaker preachers enthusiastically (we may admit honestly, however mistaken) sought converts on every side. It is not now in self-defence that our Church has to proclaim her doctrines, and guard against their opposites. The Society labours but to guard its own. Surrounding light, an obvious danger, it has warily to contend with. It is still unrejective of one blind theory—still unaware of its fond self-delusion, in pleasedly cherishing the fable of its own bright Goshen contiguous to our Egypt. Christ, as raised upon the cross, declared that He would draw all men unto Himself. If we seek more and more to shew Him thus *before them*, Friends' eyes must perforce look inward or downward to escape all view of this exhibiting love—to keep beyond the sphere of its powerful attraction.

But there are motives higher than that of self-defence. With gospel-coals would we heap the heads of those who have been enemies. We cannot have wrongly read the word of Him who died for us—for them—"Preach the Gospel to every creature;" "Let him that heareth

say, Come." Can we refrain from desiring that fire-touched lips and exploring love should bravely seek jewels for the crown of Jesus in the *terra incognita* of Quakerdom?

Truly can our experience testify that among the good ministers of our Church, wise and learned men are not wise and learned in the system of Quakerism. As truly is it to them a *terra incognita*, as are our excelling privileges unknown and undreamed of in the inner circles of the Society.

In the eyes of these good men, Quakerism appears to manifest itself as a non-religion, something that loves what is called utilitarian—sharp-sighted and gainful in the pursuit of this world's comforts occasionally philanthropic—but altogether unpossessed of that spirituality which they feel to constitute a part of their very existence.

A differing point of view would we place here for consideration. Imagine in this Society a soul, of God's early grace never rejecting aught serious—its relatives and friends more or less strictly observers of Quaker rules, Friends' literature, sermons, and conversation, alike strongly assertive to it of the Society's high

standing—spiritually higher than any other body; this uniform testimony perforce regarded as truth; yet gleams of light from various books, (no controversy or direct statement alluding to works upon indifferent subjects,) raising a suspicion that early trust was not quite impregnable; watchfulness awaked; professors of other name looked upon with a wishfulness that converse with them could be gained; apparently supportive traces of its new suspicion being well founded, placed together, and oft weighed, ere the still surrounding assertions were deemed untrue, opposition still encompassing. For these shall we not hope and pray? To such shall we not seek to preach?

In the aboundings of joy, light, and gladness, we are oft willing to forget the pains and darkness of past time, yet may not these be well recalled as not uselessly enhancive of our heart's best gratitude? Deuteronomy viii. would seem to say to us: "Thou shalt remember all the way which the Lord thy God led thee—in the wilderness." If He "suffered" us "to hunger, and fed" us—if He made us to know that "by every word that proceedeth out of the mouth of the Lord doth man live;" shall we not in

"a good land," wherein is "bread without scarceness," acknowledge these things unto His glory? If we have now "power to get wealth," wealth of His word unrebuked of any, it is at our peril we forget the Giver of these things. In their enjoyment "thou shalt remember the Lord thy God."

If assured by God's word that those who "wander out of the way of understanding remain in the congregation of the dead," are we not bound, in our own happiness, to remember these also? We know who has died for the lifeless, and what spirit He would place within them. We would ask the Giver of prayer to give it largely unto His people, that they ask Him "to bring into the way of truth all such as have erred, and are deceived,"—that the blind may be given to see, the deaf to hear, the lame to rise and walk, yea, to run in the way of His commandments. We would seek their enlistment with us as His soldiers, marshalled to fight in His battles with the hosts of His enemies. If our religious societies need good contributions for His service, what contribution would they deem so welcome as men willing to proclaim to others the mercy that has found

them ; and prayer to speed the efforts of all who labour in His cause ?

Can we add more to rouse the energies of those whose hearts and understandings are filled with all that we would say ; their strength of pen and voice continually expending in affectionate expostulation with souls regarding the life and death importance of being in or out of Christ ? If convinced that we would not be guiltless in refraining from seeking God's glory in the bringing of sheep into Jesus' fold from distant darkness, from far-off climes, can we be justified in withholding efforts for the good of those who walking with us daily, mingling with us in every earthly occupation, seem not to know " that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ? "

" There is a spirit of inquiry abroad (meaning among Quakers) which may lead to a brighter day than the Society has long known," was said by a Friend in a Friends' meeting about twenty years since, by one who loved the Saviour, and who gladly hailed the increase of Bible-reading at that time among many thought-

ful Friends of England. The speaker foresaw not aright what this Bible-reading, with God's blessing upon it, would accomplish; that it would cause a holy progress in the knowledge of Divine truth; a real vitality exhibiting itself in spiritual growth—heart and understanding alike filled with heavenly matters, which those who loved to keep things as they were could not safely encourage. These sought to fetter such aspirings, yet was it very reluctantly that the taught ones unbound themselves from their late brethren. These things are now long passed. Upon the babes and the unborn of that day, might we not ask for a *new* Berean spirit's being poured forth: the present contentions might be given to evoke useful controversy; to the promise that "knowledge shall be increased," can we in this urge fulfilment, and, if the night of darkness be far spent, and the day be at hand, may we not faithfully anticipate that from the fields of Quakerdom will the God of the harvest bring tribute to His own glory?

It cannot be for the interests of our country, of our God, and of His truth, that the workings of Quakerism, and the ramifications of its doctrines in the body politic and religious,


be longer unthought upon. No festering sore, however small, can be safely overlooked. May our Good Physician not stay His hand, until the preliminaries of healing to all of His chosen be accomplished. Who are truly Friends, but those who are the friends of God, loyally regarding the promotion of His glory as their prime duty, this involving every other? They cannot unfriendly look upon any religious system, unwisely enfolding in its embrace tenets which to them appear contradictory of that word by which all shall be judged; dishonouring to Him who waits to see the travail of His soul satisfied, in multitudes of souls being brought to blessedness in the way which He hath ordained; dishonouring to Him who hath stooped from heaven to earth to be the sinner's friend.

The early Friends confidently believed that the abundant shedding forth of the Holy Spirit predicted by Joel, and commented on by Peter in Acts ii., was in their day experiencing the plenary fulfilment to which we yet look forward. Thus also did they regard the covenant spoken of in Jeremiah xxxi. 34, quoted in Hebrews viii. 11, where of Israel it is declared,



that none shall require the teaching of "his neighbour," or "his brother, saying, 'Know the Lord,' for all shall know Me from the least to the greatest;" and these ideas had a strong connection with their vehement denunciation of the tithes and teachers of England's Church. Mistakes are incident to human nature. In the time of Cromwell were enthusiasts; individuals of whom, we cannot doubt, honestly entertained the idea that the world was then entering the period of the "Fifth Monarchy." (A term of not unscriptural inference; it is a true and faithful saying, worthy of all acceptance, that "the saints of the Most High" are to possess "the kingdom under the whole heaven," our Lord Jesus the universal Monarch, succeeding the Fourth, or Roman rule.) Perhaps others in yet later time, have unadvisedly tried the hastening of God's purposes. Why should any mistakenly deem that a godly man cannot err in judgment?

Israel's sins provoked God's penalties. Infinite faithfulness loving the children "for the fathers' sakes," will abundantly fulfil unto them every glowing promise of the word. Friends were not more blameable than others—




perhaps they were even less so—in the view of their having been less given to close Bible-study, in justly rejecting every curse denounced against the chosen people ; while wrongly appropriating as Gentile good, the literal Israel's blest inheritance of glorious promises. *We* would not disavow, or endorse with our approval, the mistakes or misjudgments of those we venerate. We acknowledge Calvin's error of intolerance, and many good men's injustice in not rightly dividing the word of truth toward Jew and Gentile ; and if we be fully persuaded that Calvin or Matthew Henry, from their seats of glory, would very sadly regard any foolish veneration toward their errors, might not Friends admit the same rules of judgment as applicable towards George Fox and his brethren ? The support of good men's misapprehensions as indubitable truth, would prop many falsehoods of Popery.

Friends' writings seldom dwell upon prophetic times. In a Quaker work of indubitable authority, issued by the body corporate, of the comprehensive character of general "Ad-vices," including doctrine and discipline, collecting counsel of yearly meeting wisdom from

early times to the present day, we read a caution to "avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or of the Church of Christ." We read that Scripture-reading is "not to encourage fruitless investigation." In this comprehensive volume we search in vain for any reminder of the high injunction and promise of inspired prefix to the Revelation of our Lord, "Blessed is he that readeth, and they that hear the words of this prophecy." To such sad omission of expressed truths, however Friends may believe that they silently hold them, we gratefully acknowledge a blessed contrariety in our abundant believing acknowledgments of what we look for; not only the resurrection of our bodies, and the return to earth of Him who will make them as He is, that "He will come to be our judge," "He will come to judge the quick and the dead," but our unrebuked cogitations upon all accompanying truths, with their legitimate Scripture-guided inferences. Can it be denied that omission of prophetic study not inconsequently leaves with us many misapprehensions, and


more obscurity of vision than our God intended? We would gladly convince Friends that enlarged Scriptural study gives enlarged data whereby to form our judgments upon passing things—data unknown, unfelt without it. It gives a happy steadiness to our views, an avoidance of much misapprehension. Our hopes, wishes, prayers, expectations, are thereby given a blessed accordance with the unfoldings of Providence. However strange these may occasionally appear, we are in a measure unsurprised. To instance what may now be arriving, in these we see agreements with God's sure word.

From prophetic Scripture we are undoubtedly led to expect that "wars and fightings" cannot yet be wholly ended. We fully believe that a war of more fearful magnitude, perhaps not in length, but in dread intensity, than any that man has ever yet known, is to precede the re-establishment of greatness to Israel—to precede our Lord's coming hither again, for the punishment of His enemies, for the deliverance of His redeemed, and for the assumption of his manifested regal power on earth, as the enthroned Son of David. The rightful rule and reign of the Prince of Peace, His



visible, universal sway, to which we look forward, we have full Scriptural authority for believing is not to arrive through a gradual improvement in the hearts of our earth's inhabitants. The opposite of this is alike proved by Scripture and observation. If it be evident that good advances, and no less observable that evil is vastly on the increase; we also read that wheat and tares are to grow together until the harvest, until our Lord and His angels come to sever between them.

Thus knowing that evil is to be, but that it must eventually give place to good, we watch with much interest the signs of the times. If coming events fail in preventing temporal loss to the amiable and injured Crescent ruler, it may be for his great gain from the Cross-bearer of a crown eternal; or possibly all the great earthly powers may soon unitedly regard as expedient policy, the yielding up of Palestine to the long down-trodden. This key of three continents by an indisputable right Divine belongs to Israel. That it will be theirs *de facto*, prophecy assures us. They wait its fulfilment. That Gentile sympathizers thus wait likewise, is our privilege and blessing.



“ Truth and error ” would perhaps embrace all that is abstract. Even with regard to our Church and Quakerism, they would comprise much matter alike beyond our aim, ability, and limits. The early Friends’ vague belief, or rather denial, of the resurrection of our bodies, we have passed over, (happily Gurney has fully omitted it,) nor have we alluded to what may be fearful self-deception at the dying scenes of those, who, unawakened through life, may have an end as peaceful; nor have we dwelt upon what should be the concurrent testimony of all Christian thought—(which in the present day receives much elucidation)—that education, to be of real value to the recipient or the community, must be based upon the Bible. “ To educate man in common science only, is but to adorn with chaplets the victim for the slaughter-house.”\* Many more may have been our omissions. Yet may we not here close without another testimony for the God of Israel. The truth—truth-absolute of God’s word (how strange that it should ever have been doubted, ever held equivocally)—will yet have a world-

\* Rev. W. L. Thornton, M.A., London.

wide testimony in blessing unto His ancient people. Israel, God's chosen, has never been of Him forgotten. Ages of Gentile supremacy may have rolled away, but the enduring Word still admonishingly tells us that the nation and kingdom (such are formed of responsible communities and individuals) that will not serve Jacob will "perish," "shall be utterly wasted." There are here no exceptions for Friends or any other. Unsound theories cannot before the Omniscient constitute accepted apologies. Richly blessed with the unerring Word in our possession, it is at our peril we refuse to test traditional belief. Of what advantage can be to us the most honoured earthly name, or this world's highest privilege, if we be not "the Lord's remembrancers;" and these are of His Word charged to "keep not silence," to "give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Nor less imperatively are they commanded to tell "good tidings to Zion," "to Jerusalem;" to "lift up the voice with strength," to "lift it up," and "be not afraid;" to "say unto the cities of Judah, Behold your God;"—"to the daughter of Zion, Behold, thy Saviour cometh."

In the view of early Christians of the Jewish race, it was a marvellous thing that God should widely open a door of blessing unto Gentiles. This marvellous blessing hath now been so long enjoyed, Gentile recipients have ceased to remember the *second* place being theirs; have ceased to praise for this the God of the first-born. By and by may they be retaught this forgotten lesson, in beholding that far more astounding will be the signs and wonders accompanying the outstretched arm of Jehovah, in bringing back His people Israel from their present dispersion, than erst from the land of Egypt.

But Israel's God *is* ours. To the Omnipotent King upon the holy hill of Zion, is given the uttermost parts of the earth. Our King cometh. The world's disagreements and the Church's disagreements will He put an end to in destruction and in glory. Clearly set before us, even in ample Scripture reiteration, is His advent. As Simeon and Anna, and others with them of olden time, should we now prepare gratefully to meet Him. Perhaps the *true* bond of manifested union among God's children—those vitally united to each other by faith in



Him—will be a loyal waiting for their King's approach. Our King is the true centre of unity, the universal Conqueror; to whom Satan once vainly offered the kingdoms and the glory of this world, as a bribe for false adoration, and whom perhaps he hath often sought to travesty in earth's children. But Nimroud or Alexander; Cæsar or Tamerlane; Napoleon or Nicholas; are alike defeated in their aim. Babel's builders are confounded; the city which hath foundations is not of their handiwork. Universal empire is reserved for the Stone cut without hands. The Enthroned of each believer's heart must bear the sceptre of the world. The rightful monarch of the new heavens, and of the new earth, bearing universal sway; the prince of the power of the air, and of what have been the kingdoms of this earth, is cast down for ever.

To sum up succinctly. Man was created "*very good*;" his abode a paradise; moral and physical evil wholly unknown. Man disobeyed; death was the incurred penalty. Holiness was no longer his nature. Daily sorrow became his portion; the imagination of his heart only evil continually; and thorns and

thistles earth's spontaneous productions around him. The creature cannot make itself. Self-restoration evidently was to all impossible. But the Omnipotent Creator was Love; love essential and infinite. He devised a remedy. To Adam was this in promise, and in the fullness of time the God-Man, born of a woman, fulfilled God's law in man's stead, and suffered in man's place. The penalty paid ensures full forgiveness and present peace; the law fulfilled has purchased a rich inheritance. To the children is given bread, fitting sustenance of our compound nature; written words of The Most High for our daily search and guidance, bring our souls into communion with the Father, by the Son, and through the Holy Spirit; while equal industry expended upon the earth, mental and bodily toil overcoming the infertility of this wilderness abode, and adopting to our use with increasing skill its varied products, our diligence is richly rewarded with abundance of all things requisite.

Our present dispensation thus briefly described,—labour seeking to overcome the curse, yet weak our advance to good,—waits the coming of another. Man and his habitation now

alike marred by the enemy, become wholly renovated : irreversible, perpetual their beauty. If fearful be the fiery baptism, our fallen race is first to suffer ; mighty also, it may be, will be the preparatory conflagration upon this material scene. Other glimpses of the future are not denied us. God's tabernacle is to be with man ; the city of David will be entitled " The LORD is there," and Holiness be inscribed upon all therein. " Judah shall abide for ever, and Jerusalem from generation to generation." He will cleanse His people of all their iniquities, " even I the Lord that dwelleth in Zion ;" " then shall Jerusalem be holy" and blessed ; " the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord," even " a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." " The Lord shall be King over all the earth," and " praise and fame " is the awaiting lot of His first-born, even " in every land where they have been put to shame ;" and when He hath made them " a name and a praise among all people of the

earth," their captivity turned back by that Brother whose endurance here led captivity captive, their fulness shall be riches to the Gentiles, their Lord's receiving of them shall be to us "life from the dead."

How beautiful is the promise of the word, "They shall see eye to eye, when the Lord shall bring again Zion!" He who cometh with the chariots of God, even thousands of angels—our triumphant Judge, whose hastening speed we rejoice in, is declared to be "the God that maketh men to be of one mind in an house." In blessed certitude shall we greatly wonder at those who, regarding themselves as teachers, gave to the Gospel-trumpet no certain sound; how then could their hearers "prepare" themselves "to the battle?" Understanding neither what they said nor whereof they affirmed, from Me could not their fruit be found. But "the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." It is not yet too late to "cry aloud, spare not," to shew the depths of man's fall, and the absolute need of a Mighty Sacrifice; to call upon Him who testifies not of Himself, to "testify" for Jesus; to declare the un-

wearying vigilance of our adversary ; to proclaim that if we be not servants of Christ, we are servants of the devil ; if unpurchased by a Saviour's blood, are led captive by the enemy ; if unclothed of Jesus, we are naked in God's sight. No webs can become garments but that which our Lord hath woven in His perfect righteousness.

He who "made the earth by His power"—who "stretched out the heavens by His discretion"—can alone remake us in His lost image. We cannot add unto a Saviour's work ; by no hewn stone dare we ascend His altar. In His word, "It is finished," we gratefully behold our redemption ; and in gratefully accepting it, we gladly praise the Triune—we joy in speaking good of His name. To Him be all the glory.

"There shall be yet one other song—when Time  
Is over. Round the Iris-cinctured throne—  
Whereon ONE sits like to a jasper stone,  
Or sardine,—day and night that hymn sublime  
Shall vibrate ceaseless, 'mid the lightning's fire  
And thunder-peal. Creatures of awful guise,  
Six winged each, and full within of eyes,  
Angels and holy elders form that choir.

Then shall they sing a new and wond'rous hymn,  
Unto the Lord Almighty and the Lamb,  
Tuning to golden harps the glorious psalm,  
Each casting 'fore the throne his diadem ;  
'Worthy of honour, glory, power, alone  
Art Thou, that wast, and art, and shall be,—HOLY  
ONE!'"

*J. F. Waller.*

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## APPENDIX.





## APPENDIX.

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### A.

SPEAKING of error and heresy in Scotland, Guthrie writes :—

“ There are not a few of those monstrously erring souls, commonly called Quakers, who strike at the root of the Christian religion, by denying the Scriptures to be the word of God, and setting up and holding forth their own doting fancies and foolish imaginations, under the name of the light within them, as the infallible dictates of the Spirit of truth ; and by denying the in-being of sin, and asserting the perfection of the new creature in the regenerated, even to such a measure of righteousness and holiness as is equal with that of our blessed Saviour Jesus Christ himself ; and by denying of the resurrection of the body from the dead, and maintaining many other errors, which though abominable and vile in themselves, yet are boldly vented and actively spread by these persons ; and which is more lamentable, sad experience proveth in both nations, (England and Scotland,) that not a few, and those not of the most ignorant and seemingly profane, are apt to receive and be carried away with these strange delusions.

“ The Quakers do boast themselves to be for number sundry ten thousands. And yet I do believe, that within

these sixteen years, or little more, scarce were ten single persons of that judgment heard of in any place of these nations.

“As to the Holy Word of God contained in the Scriptures of truth, there be not only sundry Jesuits and priests who cry down the perfection and authority of the Scriptures, &c.,.....but we have also the whole tribe of the Quakers concurring and conspiring to the utmost of their power to cry down the divinity and authority of the written word of God, and to persuade such as will believe them, that the Scriptures have no authority over men’s consciences; and that no command in Scripture that was given to others, doth bind us, save what we have an impulse upon our own spirits for; and that every man in the world hath a light within him, sufficient to guide him unto salvation, without the help of any outward light or discovery; and that the dictates of this inward light are the infallible dictates of the Spirit of God, which every one is bound to hearken unto.

“This, as it is one of the most impudent, so it is one of the most compendious ways that ever was taken by Satan, for striking at the root of Christian religion, and banishing of it out of the world. If the Scriptures be not the word of God, what have we for the ground of our faith, and rule of our duty? The light that is within us, when not derived from, and founded upon, and agreeable unto the law and the testimony, is but darkness, and leadeth unto as many bye-paths of division and destruction, as our corrupt fancy can devise, or the

father of lies suggest unto us. Neither are these men any greater friends to the sacraments instituted and appointed by Jesus Christ under the Gospel; they cry down baptism with water, and the Lord's Supper, as being but types and shadows, ceasing upon the appearance of Christ within them.

"The Lord's-day is by many of the sectaries of this time cried down, and the keeping thereof slighted and opposed.

"And not only are ministers held in derision and contempt, and railed upon and reviled as deceivers, Baal's priests, Babylon's merchants, &c., &c., and what not that a malicious heart can invent, and a violent tongue utter; but the ordinance of the ministry itself is also cried down as altogether needless, and burdensome to the Lord's people under the Gospel, who (if some of these men may be believed) have no need of any outward teaching, by reading or hearing the Scriptures opened or applied, that light within them being sufficient to teach them in the knowledge of the will of God, as to all these things that concern their duty and salvation; or as others of these men will have it, all of them are warranted to be teachers themselves, and that a peculiarity of a teaching or preaching ministry is no ordinance of Christ; or if any such be, that they are not to be by any immediate call from man, but by an immediate call from, and the peculiar instinct of, the Holy Ghost."—*Taken from a reprint by the Free Church of Scotland.* 1846.

## B.

W. PENN, at the close of his "Advice to his Children," says :—

That blessed PRINCIPLE, the ETERNAL WORD, I begun with to you, and which is that light, spirit, grace, and truth I have exhorted you to in all its holy appearances or manifestations in yourselves, by which all things were at first made, and man enlightened to salvation, is—

Pythagoras's Great Light and Salt of Ages.

Anaxagoras' Divine Mind.

Socrates' Good Spirit.

Timæus' Unbegotten Principle, and Author of all Light.

Hieron's God in Man.

Plato's Eternal, Ineffable, and Perfect Principle of Truth.

Zeno's Maker and Father of all,—and

Plotin's Root of the Soul.

Who, as they thus styled the ETERNAL WORD, so for the appearance of it in man, they wanted not very significant words :—

A domestic God, or God within. (Hieron, Pythagoras, Epistetus, and Seneca.)

Genius, Angel, or Guide. (Socrates and Timæus.)

The Light and Spirit of God. (Plato.)

The Divine Principle in Man. (Plotin.)

The Divine Power and Reason; the infallible, immortal law in the minds of men. (Philo.)

The Law and Living Rule of the Mind, the Interior

Guide of the Soul, and Everlasting Foundation of  
Virtue. (Plutarch.)

As the Sages whom Penn speaks of were not believers in Christ, the spirit which he says was in them could not have been the third person in the Holy Trinity. In Eph. i. 13, the apostle tells the "saints," the "faithful in Christ Jesus," that it was *after* they believed, that they were "sealed with that Holy Spirit of promise." Exhorting the Galatians to "walk in the Spirit," he tells them that its fruits are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The very best of the heathen, so far from practising these things, (not to mention the vices to which, notwithstanding their boasted wisdom, many of them were slaves,) did not even regard them as virtues; some they despised as weaknesses. If Gibbon's research could discover that "the golden rule of doing as you would be done by, is to be found in a moral treatise of Isocrates four hundred years before the publication of the Gospel," it proves not its inculcation.

But we might as reasonably expect grapes to be produced by a branch not in the vine, and streams to flow without a fountain to proceed from, as think it possible that evangelical fruit could arise from aught but a vital union with Christ.

From the words of Penn and his brethren, we cannot deny that Milner's assertion of its being a doctrine of Friends, "That in every human being there is an internal light, or Christ within, a portion of the same eternal reason that exists in God," is strictly tenable.

If Penn be successful in proving that the spirit which in some degree enlightened the heathen sages, be the same that inspired the early Friends, he by this equally proves that the inspiration which they thus assumed to be general, was not that of the Holy Spirit.

Friends, as believers in Christ Jesus, were strangely ignorant of their privileges—of their high calling in Him, in identifying themselves with the heathen.

Penn styles the Holy Ghost, who is equal with God, and is God, a *principle* ! Can a person be a principle ? Can we doubt His being a person ? The apostles were told to baptize in His name, together with that of the Father and the Son. We are told not to “grieve the Spirit of God.” Grief is a personal affection, of which a quality or *principle* is not capable. The Spirit “maketh intercession for us with groanings which cannot be uttered.” A person can intercede, but can a *principle* intercede or groan ? The operations of the Spirit are manifestly personal ; for He “searcheth all things, yea, even the deep things of God.” He knoweth all things “even the things of God,” which can be no description of a *principle*. He is represented as with spiritual gifts “dividing to every man severally as He will :” is not this voluntary distribution sufficient demonstration of a person ? He revealeth the will of God, and speaketh to the sons of men, in the nature and after the manner of a person ; for the Spirit said unto Peter, “Behold, three men seek thee : arise, therefore, and get thee down, and go with them, doubting nothing ; for I have sent them.” (Acts x. 19, 20.) And the Holy Ghost said

unto the prophets, and teachers at Antioch, "Separate me Barnabas and Saul, for the work whereunto I have called them." (Acts xiii. 2.) We cannot better understand the nature of the Holy Ghost than by the description given by Christ who sent Him ; and He said thus to His disciples, "The Comforter," or the Advocate, "which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things ; He shall testify of me : and ye shall bear witness. If I go not away, the Comforter will not come unto you ; but if I depart I will send Him unto you. And when he is come, he will reprove the world, and he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shew it unto you." (John xiv. 26 ; xv. 26, 27 ; xvi. 7—13.) All which words are nothing else but so many descriptions of a person—a person hearing, a person receiving, a person testifying a person speaking, a person reproofing, a person instructing.—*Pearson.*

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C.

BARCLAY says,—“ Christ is in all men *as in a seed.*” “The kingdom of God is *in the seed* in the hearts of all men.” “The kingdom of Jesus, yea, Jesus Christ himself, is in every man’s and woman’s heart *in that little and incorruptible seed ready to be brought forth as it is cherished and received in the love of it.*” (Propositions v. and vi. ; Sections xv. and lxxiv.) “In this little seed,”



remarks Dr. Wardlaw, in his 'Friendly Letters,' addressed to the Friends, "this least of all seeds, there lies, potentially enfolded, all the mysteries of the kingdom of God; the everlasting Gospel in all its truths and blessings, wisdom, righteousness, sanctification, and redemption; Jesus Christ himself, and the hope of glory!—so that the most ignorant heathen, and the very worst of human beings, has only 'to mind and entertain this seed of God in the heart,'—has only to 'sit down at the feet of this Christ within him,' and all is his: if he only 'cherishes' this little seed, 'hid in the earthly part of his heart,' it will germinate, and unfold itself to all the fulness of Evangelical knowledge, holiness, and blessing! Now, *do* you believe this? Can you believe this? . . . . To me it appears as strange a mystery in the world of mind, as the doctrine of transubstantiation in the world of matter . . . . . May you not as reasonably believe the body, blood, soul, and divinity of Jesus Christ to be contained in the consecrated wafer?"

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D.

THE Hicksite heresy has been referred to. Its awfully developed blasphemies need not be quoted. They too fearfully told that an antidote to the desolating zeal of their propagators was urgently called for. Mr. Hicks very strongly maintained that the writing of the early Friends bore out his every assertion—regarding himself as a real *Friend*, in contradistinction to those who differed from him. However this might be, Mr. Gurney could

not fail to perceive that the Society of Friends in America, from which such fearful heresy as Hicks's words had proceeded, greatly needed Gospel-teaching; and zealous for the honour of that Saviour whom he loved, he asked leave of the London Yearly Meeting (perhaps in 1836) to pay a ministerial visit to the brethren across the Atlantic. An English minister, named Mrs. Grubb, opposed the granting of this permission. The "Christian Advocate," at that time, made this comment upon Friends' diverse views:—"The striking difference between the statements of J. J. Gurney and Sarah Grubb is very remarkable: the former asserting that he had a direct and immediate communication from the Holy Spirit to go to America, and the latter stating the same high authority—that the word of her God was that he should not go. Not a few, after having thus seen God charged with confusion, will be convinced that immediate revelation, the foundation-doctrine of Quakers, is a grievous delusion." Still diverging to Mrs. Grubb, we may add, that the same periodical characterized the doctrine of her sermons as "the stupifying miasma of mystical delusion." Opposing the sound doctrine of a Mr. Bates, (an American minister who left the Society at the same time as the Crewdsonites,) she "made a laboured and artful attempt to mystify and explain away the practical application of the great doctrine of redemption. If the theory which she so elaborately set forth be correct, the coming of the Son of God in the flesh was a work of supererogation. In short, the sermon of Mrs. Grubb was a complete

and well-digested view of the Hicksite creed ; and that it was in strict accordance with the views of the unsound portion of the early Friends, is evident to us from a perusal of the extracts of their writings, just published. These extracts from the writings of the fathers of the Quaker church, ought to arouse that body to a sense of the danger it is in by falling into the same heresy which has swept tens of thousands in America into the most absolute deism."—*Christian Advocate*, May 13, 1836.

The preceding amply explains Mrs. Grubb's views, being adverse to those of Mr. Gurney. The latter prevailed, and went upon his mission. He was three years in America, spending money and labour in the establishment of schools, beside his preaching. How far his doctrines were received cannot here be stated ; but a Mr. John Wilbur, a minister and influential member of the New England Yearly Meeting, wished to reject him and them together. Mr. Wilbur had opponents to his desires, and the controversy rose so high between him and them, that the "extreme penalty of Quaker-law," (disownment,) was inflicted upon him. He had friends also, and these, to the number of at least three hundred, resigned their membership, and joined him. (A new dissent, making two distinct bodies of Friends in New England, each distinct from Hicksites.) Mr. Wilbur's side and the other each appealed to the London Yearly Meeting. It confirmed the acts of his opponents, and, as he says, without making any inquiry as to what his side had to say. He is now in England, with credentials from his own people, and English

Quaker authorities have sent circulars to tell their members that he is not in membership with the body in this kingdom. This circular *he* followed by another, the contents of which will be sufficiently elucidated by the following reply addressed to him, and to which he added a rejoinder :—

*“ December 10th, 1853.*

“ DEAR FRIEND,

“ I have just read your circular dated Manchester, addressed to Friends individually, and brought per post to our house. In it you regard as unjust that by the ‘ Meeting for Sufferings,’ in London, one of the New England parties of Friends should be deemed wrong, and the other right, without any official examination of the differences between them. This may be so. You also assume that J. J. Gurney, (although you do not give his name,) and those who think with him are not identical in doctrine with ‘ Penn, Barclay, and Pennington.’ This also may be true. I fully believe that it is so. You would also think that those who hold by Penn and Co. are emphatically the real ‘ Friends.’ This also may be true. But what usefulness would there be in the institution of any inquiry into this point? Would it not be much better to bring the doctrines of the present persons called Friends, you and your opponents, to the test of Holy Scripture; predetermining, through God’s grace, with child-like humility, to take our views of truth from the Bible; rejecting each pre-conceived idea upon these momentous subjects, if not in accordance with God’s Word? If our Lord hath declared that it is

by the word that He hath spoken that we shall be judged in the last day, of what value is any argument regarding our agreement or disagreement with Penn and Barclay? Why should not our love, our heart-felt regard, be for His cause—His glory—not for any sectarian object? The document issued against you I did not see; but I could fervently wish that you and your opponents could all be brought to see that it is the 'finished' work of our Lord Jesus Christ upon the cross, that alone brings peace to guilty sinners. I was born in 'the Society,' as I presume that you were; but I can now speak from many years' happy experience of the 'more excellent way' that I have found. I once heard you preach. [About twenty years since Mr. Wilbur visited these countries.] You commenced with the text, 'Acquaint thyself with God, and be at peace.' You did not follow this with the blessed tidings that acquaintanceship with God, through the Lord Jesus Christ, by whom the believer's sins were borne, atoned for—blotted out—cast into the depths of the sea—brings peace ineffable. I had learned of God to love these blessed truths, ere I heard your sermon which omitted them. The Society of Friends passes them by sadly; but my father's children, sixteen years since, joined a Church which, Sabbath after Sabbath, loudly proclaims them. Why should any one be afraid of the doctrine of a full and free salvation? The redeemed in heaven ascribe their blessedness to the Lamb that was slain—to the blood poured out for them. The Mighty One gave up His life in our stead, that we might live for ever.

This doctrine ties the soul—the heart—the affections to the Lord Jesus Christ; and He places His Holy Spirit within us, which takes of the things of Jesus, and presents them to us alway. The Quaker dogma of ‘Christ within’ is as unnecessary as it is unscriptural. We behold Him raised on the cross for us; we also, with the eyes of faith, regard Him as sitting at God’s right hand, ever interceding for His every believing child. We believe that He will come again here in the clouds of heaven, with power and great glory; but *Jesus’ love* is *within* our hearts. The Holy Spirit is there, and our whole lives must be gratefully devoted to the service of Him, whose life—whose death—whose intercession ensures us these wondrous blessings. If Friends would but believe that there is naturally nothing good within us, that all mankind were utterly lost by the fall, they would see that none can too highly esteem *the* Great SACRIFICE. And did they believe in this as they ought, they would delight in proclaiming God’s free acquittal for Jesus’ sake, of those who come to Him for pardon and for peace. Friends preach not the assurance which the Bible proclaims. Their sad omissions and lowering of Bible-truth leave them, as a body, cold and vigourless. Some of them say that you are right. Others adhere to Mr. Gurney; while those outside, who see and lament these things, ardently pray that these divisions may be blessed of God to bring His sincere children from each side to a new search for His own truth, simply desirous of this alone—humbly willing to give up every prepossession, however long it has

been loved, if, when tried by Scripture, it be found erroneous.

“Christ in man, a doctrine proved by more than twenty testimonies, produces more ‘good fruit’ than any other, are your words. Tried by this test, that of producing good fruit, permit me to say, that it is the GOD-MAN Jehovah Jesus, bearing our sins and sorrows, and sending the Holy Spirit into our hearts, sanctifying them to the glad service of Him who hath redeemed us ; that produces ‘fruit’ in all the world, wherever it is preached.

“You defend ‘controversy,’ and in this, belonging to a Church that is not afraid of controversy, we fully agree with you. The Lord hath a controversy, as you say, against all that is evil. Let us bring every opinion to the touchstone of Scripture. I loved Mr. Gurney for his able advocacy of the vicarious sufferings of the Son of God, but he was also pledged to an *error*, that of the *perceptible* influence of the Holy Spirit. This blessed Spirit keeps us in the love of Jesus. He fills our hearts as His temple. He ‘abides’ with us as our Lord hath promised. We need not the unscriptural dogma of *perceptible* influence, which J. J. Gurney says ‘lies at the root of their (Friends’) particular views and practices.’

“For the maintenance of the ‘faith once delivered to the saints,’ would that all the Lord’s people were united.

“I remain,” &c.

“To John Wilbur.”

“The British Friend” identifies itself with the views of Mr. Wilbur : with him maintaining, not untruly, that

the doctrines of "Penn, Pennington, and Barclay," are not identical with those of Mr. Gurney. Its correspondents are of various shades of opinion in this matter, but they speak not of bringing their differences to the test of the Word of God. Some Friends think that the apparent contrariety between Barclay's Apology, and the works of J. J. Gurney, can be reconciled. Their argument is this. At the period of Quakerism's arisal, sound doctrines regarding the Saviour's person and offices were, generally speaking, well maintained in the religious world—Friends partaking of the common agreement in these truths, while the work of the Holy Spirit was comparatively unthought of, unpreached, or denied. Hence did Friends rightly devote themselves to what they regarded as especially needful to the Church's wants. This explanation their successors think sufficiently accounts for the uncontradictable paucity of acknowledgment, through the writings of their old divines, of the Saviour's work on Calvary.

To this argument might it not be replied,—Firstly—That if a Saviour and His dying love were dear unto the hearts of Christian professors of those days, it was the constraining power and love of a Holy Sanctifier that produced this blessing ; and secondly—Were evil sadly apparent in unsoundness of belief, and in scant fruits of the Spirit, what would be the Scriptural remedy but the preaching of Jesus—the proclamation of His full and free forgiveness. To speak of the Holy Spirit only, or principally, is not a biblical, a spiritual mode of procedure. *He* testifies not of Himself ; but of Jesus. "He



shall not speak of Himself," "He shall glorify *Me*;" "He shall receive of *Mine*, and shall shew it unto you;" "He shall testify of *Me*;"—"The Father will send (Him) in *My* name, He shall teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you*," is the multiplied testimony of our Lord Jesus in this matter.

The last number of the "British Friend," reviewing "Chalmeriana," a posthumous work of Mr. Gurney, (just published,) is not ashamed to say that the more Gurney's "Essays on Christianity" (these Essays Mr. Gurney presented to Dr. Chalmers, and they obtained his kind approval) "*differed* from the acknowledged doctrine of Friends, they were the more likely to meet the doctor's approval"—fully admitting that Friends' views are very dissimilar to those of Chalmers, and consequently to what we with him regard as Scripturally orthodox. If truth, irrespective of its tendency for or against Quakerism, were the disinterested object of the "British Friend," his own statement might startle him, for though our Lord's people be a little flock, he cannot confine this to his unzealous fraternity: and are its differing views from the rest of the Christian world to be otherwise contended for? He condemn's Mr. Gurney's "inconsistency," in his permitting in his family circle at Earlham—what we trust Mr. Gurney regarded and blessed God for, as a sweet Christian privilege—heart-felt communion upon heavenly things with an honoured saint. Dr. Chalmer's reading the Scripture, lecturing or commenting upon the words of their one God, and—praying!

The "British Friend" apologetically to its readers, accounts for its noticing of "Chalmeriana," by its apprehension that "similar unsatisfactory emanations from the same pen" (Gurney) may be given to the world, hence "we have felt it our place to record this our testimony against what all must admit to be practices inconsistent with our religious profession."

"Inconsistent with our religious profession" is one thing: inconsistent with truth seems shewn to be another. Were these inconsistencies synonymous, wherefore need Friends avoid controversy? If admitted to differ, can our concluding syllogism be denied?

God cannot bless any religious system excepting in its accordance with His truth.

Friends' system is not in accordance with His truth.

Hence God cannot grant His blessing to the system of Friends.

If Mr. Gurney, in no slight degree gifted with wealth, position, talents, learning, zeal, and piety,—these energetically devoted to the service of the Society in the dissemination of Bible truth,—be condemned in the good company of Dr. Chalmers, higher authority than Dr. C.'s would be necessary to give weight to the sentence. Does not Highest Authority palpably condemn the judges?

Gurney's labours were not unblessed. Souls gained to his Lord remember him with more gratitude than (inferring from the words of the periodical we have quoted) do the bigoted adherents of an unsound system, which his arguments for truth fail in sustaining.

That Gurney's writings are very dissonant in doctrine

from "Barclay's Apology," is, as we have said, a just assertion of the "British Friend." To quote from its number of February, 1854, regarding the latter :—

"A short time since an edition of this invaluable work in Danish (the language spoken in Norway) was, through the aid of our ' Meeting for Sufferings,' printed for circulation in that country."

To check such erroneous teaching abroad, is Gospel effort at home unneedful ?

*March 3rd, 1854.*





